

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصْبِي عَلَى رَسُولِ الْكَرِيمِ

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A DECLARATION

I, D. J. S. Peiris, nephew of Veda Mudaliyar W. Daniel Fernando of Siri Veda Walauwa, Panadura in Ceylon, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc. That I will live a Muslim life by the help of Allah.

La-ilaha ill-Allah, Muhammad-ar-Rasul Allah.

(Sd.) D. J. S. PEIRIS.

A CANDID OPINION

By D. J. S. PEIRIS, B. LITT.

My primary object in writing this is to make a very long story short. If I were to relate my experiences in the field of religion and philosophy, it would take a series of articles to express myself clearly. Therefore, I shall here confine myself to the fact—the great fact—that my

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studies in all branches of religion ultimately revealed the greatness and the extreme practicability of Islam as a world religion.

Born in Ceylon to Buddhist parents and brought up along strictly orthodox Buddhist culture, I first opened my eyes to the absurdities of the religionists of that faith when I saw the ridiculous ritualism which they are ardently anxious about. This led me to investigate into other faiths including Islam, and my studies in that direction have not left any doubt about the rational outlook of the Muslim faith as the highest religious outlook in the world.

The absence of ceremonialism of any kind except prayer is to me the chief rational feature of Islam. The Muslim learns to be the servant of the only One God, and he will not put himself down at the feet of anybody else, be he the greatest man.

The most emphatic utterance regarding the Oneness of God is to be found in the religion of the Prophet only, and every other religion has enormous room for the worship of all kinds of other deities, sometimes not excluding the worship of the devil.

This can easily be verified if a visit is paid to Ceylon to observe the ritualism that forms part of the faith of Ceylon Buddhists. This statement is not intended as a libel against the Buddhists of Ceylon for it is merely a statement that conveys the absolute truth.

I am delighted to realize that Islam does provide the world with the necessary rational outlook that is so wanting in the world to-day, and for the achievement of that object it should be the endeavour of all lovers of Islam to communicate to the outside world the beauty and the greatness of it.

I shall write more comprehensively on the subject on a later occasion.

AN APPEAL TO HUMANITY

AN APPEAL TO HUMANITY

BY THE HON. SHAIKH MUSHIR HUSSAIN KIDWAI
OF GAIDA

Dr. Stoddard writes in the *New World of Islam* :—

The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long established religions, remoulding the soul of races and building up a whole new world—the world of Islam.

To-day this “ World of Islam ” is in peril—nay, the whole world is in peril—Religion itself is in peril—all moral sense in human beings which thousands upon thousands of Reformers and Prophets developed in long ages until Muhammad—the final Prophet, the Universal Reformer—raised it to its ultimate height not only in theory, not only in books, but in the practice of our daily life in all its aspects, in all its departments, is to-day in dire peril. It is, therefore, that I address my appeal not only to Muslims of the world, but to the whole of Humanity to do all it can to defend Religion, to protect the moral sense in human beings from utter collapse. If these thoughtless, stupid, anti-God, vulgar movements have to be stopped, and they must be stopped if Humanity is not to be totally uprooted, if man is not to degenerate into the most mischievous and venomous animal, all those persons who have any religious sentiment, any love for moral sense left, should join hands together to defend Religion. This present onrush of stupid anti-God movement, which is corrupting the young generation to the core, must be checked ; who can check it ?

Renan writes :—

Religion cannot be said to have made a bad choice in pitching on this man (Muhammad) as the ideal representative and guide to Humanity.

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Muhammad is indeed the best representative of Religion. In his personality no less than in his teachings he is the best Defender, the best Sustainer of Religion—he is the most formidable bulwark against intelligent atheism, much more against the senseless anti-God propaganda. Muhammad alone can check it through Islam. Islam is the most rationalistic Religion known to man. The conception of God in Islam is such that it cannot only satisfy the highest intellect, but can also mould the character of a man in a way as to make him fit for the best and highest society and for the most advanced, the most civilized and cultured, always progressing, State and Nation. Therefore, of all the human beings the burden and duty of defending Religion lies upon the shoulders of those who claim to be the true followers of the mighty Prophet—the greatest Mercy for the worlds—the ever-living Muhammad and of Islam. And among the Muslims of the world to-day I know only two persons to whom I can particularise my appeal, not to be disappointed, to come forward to save Islam, to save Religion, to save Humanity. These two persons, who have already proved themselves to be great benefactors, are H. H. The Agha Khan and H. E. H. the present Nizam of Hyderabad. They love Islam, they love humanity. Their munificence is *not* confined to their co-religionists only but is general. I know of the grand scheme which is in the mind of the Agha Khan, but the need of the moment is the strengthening of the Woking Mission and its Literary propaganda which has been successfully propagating the *Truth* in the West for the last 21 years and has received the approbation of His Highness himself on several occasions. Alas! the only handicap for it is the want of a substantial solid fund.

I know of the philanthropic nature of the Ruler of Hyderabad (Deccan). I appeal to him to come forward to enable the Woking Muslim Mission to carry its message

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of Islam to Japan and Germany. As the Nizam of Hyderabad he is the ruler of a great Kingdom. As Mir Usman Ali Khan he is the richest man in the world. I do not ask him to be a Constantine or an Asoka. I appeal to him to make the best use of his riches and to help Islam in saving Humanity, and chalk out his name on the pages of history—permanently and indelibly—a name greater than that of a Constantine or Asoka.

Aurake rozgar pa ham ne likha hai nam,

Ab asman se bhi mitaya na jaega.

I ask him to help the Woking Mission to take the message of Islam to the European countries—particularly to Japan and Germany—*which are thirsting for a position in the world which Islam alone can bestow.* The Woking Mission has already made a name all over the world. I have had a long personal experience of its working, and can safely say that it has been functioning on correct, impartial, non-sectarian and peaceful lines. I have myself taken a part in its work, and can safely assert that its sole object has been the spreading all over the world the grand message, the truest message, *La ilaha ill-Allah, Muhammad-ur-Rasul Allah.*

Mr. Bernard Shaw has said :—

I believe if a man like Muhammad were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it much-needed peace and happiness.

Probably Bernard Shaw does not know that Muhammad is alive to-day as he was when he effected the most marvellous revolution—religious, moral, intellectual, social and political revolution—at the darkest period in human history. Let the two great Muslim benefactors—Mir Osman Ali Khan and Aga Khan—come forward and adopt means to make Europe know and understand the ever-victorious Muhammad. As soon as he is thoroughly known and correctly understood, he will assume the dictatorship of

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Europe himself and save Europe, save humanity and bring the "much-needed peace and happiness" all over the world. It is the duty of each individual Muslim to help at this moment the great torch-bearer of Islam of the present age—*The Islamic Review*—and make its circulation world-wide. There should be no Public Library in the world where it should not be sent free, and this can only be done if it has a substantial fund at its back. Muslims owe it to Islam to supply it with that fund. May God help them to do so.

Thousands of persons have already seen the *Light* for the first time through this great *Torch-bearer*. Thousands again, whose visions were getting a little dim, have regained their clear eyesight through the same *Torch*—the *Islamic Review*. And I appeal to every Muslim of every country to supply its quota of Oil or Electricity to keep the Torch lighted with all its brilliance. Nothing can be done without funds in this mundane world, and, as the *Islamic Review* is in the hands of a Registered Trust, there can be not the remotest suspicion of these funds being misused. The honour and the prestige and the influence of Muslims of every community in the world lie in raising the honour and prestige and influence of the whole Muslim Nation. Each and every Muslim should contribute towards it his mite in every respect possible. This is just the time for a united effort.

I prophesied in 1909 in my work *Islam and Socialism*, thus :—

The natural result of the weakening of the restraining moral forces on the one hand and of exciting animal passions on the other, will be a fierce fight involving the whole of Christian Europe on one side or the other which will end as the fight between two equally powerful and ferocious beasts generally ends—in the destruction of both the assailants and the assailed.

This has been fulfilled almost to the letter. But there was another prophecy, in the same book, which is in the

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course of fulfilment. I said :—

European materialism is charged with dangerous possibilities and seems destined eventually to prove self-destroying. Even if war is avoided, the perilous brutal peace and ever-hanging dangerous suspense, if kept for some time, will, in all probability, ruin the nerves of the nations and their finances ending ultimately in a crushing collapse.

Every effort is being made by Europe to avoid the “crushing collapse.” “Disarmament Conference” and “Economic Conference,” and so forth, are being held but the Fate seems to have decided to “Re-set the Pieces,” and therefore I repeat my appeal to Mussalmans made in *Islam and Socialism* in these words :—

In the meantime the Muslims should prepare themselves for the occasion when they will be called upon by the Supervising Providence which deftly resets the pieces on the chess-board of the world soon after one game is over and calls out fresh players to re-begin the game.

I have a very long experience of Europe. I have come in touch with the highest and the lowest in Europe. I have studied the trend of its civilization in all its phases, and I have come to the conclusion that it must be either thoroughly mended or completely ended for the benefit of Humanity.

Europe must give up the callous sweating of its own poor workers to provide champagne and dinners for its rich. Europe must give up its superior airs and the blood-sucking of the weak nations of the East to indulge in nude, all-night dances. If it does not give up these and scores of other vices, it must be crushed at once when it delays in destroying itself.

In my mind's eye I can see the “Supervising Providence” getting ready to “re-set the pieces.” Soon, very soon, the cry of “Fresh Players” will be raised. Possibly it will be raised three times—twice as a warning and the third time for the players to come actually in the field. Alas! the Muslims are very very unready up to the moment

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and the only course for them to adopt to be fit to be called to "re-begin the game" is to adopt means to give the Banner of Islam into the hands of a living ambitious nation like the Japanese or the German. It was the missionary zeal of the Prophet and his true followers that has made Thomas Carlyle cry out:—

Those Arabs, the man Muhammad, and that one century— is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; and lo! the sand proves explosive powder, blazes heaven high from Delhi to Granada.

Let every Muslim study Islam and all the possibilities Islam offers, and the same old enthusiasm will overtake him.

This is the past experience of History. The Banner of Islam has been taken up by one nation after the other. If the Banner of Islam is low to-day it is our fault. It is a matter of disgrace for every Muslim. Nay, it is a clear verdict of the Heaven that the present-day Muslims do not deserve that august name. True followers of Islam cannot but be always triumphant. The Holy Qur-án predicts that and Islam supplies all the material and all the means for the triumph and victory of Muslims.

Let us all be true Muslims and help in the triumph of Islam by all means we can muster.

WHY I ACCEPTED ISLAM

If the place of one's christening is any indication as to what religion one should follow, I should have been a member of the Church of England; but as soon as I was old enough to attend religious assemblies of any kind, my thoughts turned to the Congregational Church, and to this Church I adhered until I reached the age of 27. I followed this form of religion while I was in India, where it went under the name of the United Board Church,

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which included, besides, various other denominations, such as Presbyterians, Methodists, Baptists, Wesleyans and others too numerous to mention. During my stay in India I also visited the Burning Bush Mission, and that of the Seventh Day Adventists, and in all these there seemed to be something missing, a certain lack of sincerity was noticeable about them, which made me do a lot of thinking, and got me at times quite out of my depth.

Then, in 1929, I was invited by some friends to visit the Roman Catholic Church with them. This I did, and attended that Church in Naini Tal for some time, until at length I drifted away from it. There is, of course, a great deal of devoutness among Roman Catholics, but the thing that caused my severance from the fold was its unseemly pomp and ceremony.

Shortly after this I met a European, a Mr. Mathews, who had embraced Islam years before. He told me a lot about the Faith of Islam, and the simplicity and truthfulness of it made a very deep impression on me. Just before I came home I had the very great pleasure of reading the Holy Qur-án, which influenced me profoundly, and it was then that I decided to embrace Islam. I had already asked Mr. Mathews about the procedure to be followed, and so on my arrival in England I wrote to Lord Headley, who was kind enough to give me the information I required.

On the whole, I think the main cause of my embracing Islam was the fact that I found it to be the only religion where faith and truth are truly predominant.

I may add that I do not like the pomp of other religions, because it always reminds me of the Lord Mayor's Show.

H. G. NEWITT.

WHY I EMBRACED ISLAM

BY OMAR PROUTT

For ten long years I have been in a wilderness of doubt and despair, and I am happy at last that I have found real peace and light in Islam. I am, indeed, really happy to be a member of that great Islamic Brotherhood the universality of which has never been challenged, and which has practised its ideals of Fraternity and Equality for the last 1,300 years or more, while the followers of other creeds have done only lip service to the precept and conveniently ignored the practice thereof. Apart from this the simple faith of Islam in One God, Allah, and His last Prophet Muhammad, whose teachings comprise of all that is necessary for the moral, material and spiritual needs of humanity, is surpassing the teachings of all the other founders of religions.

I was born in the West Indian Island of Barbados, and was brought up in a very religious family. I became a keen student of the Bible and was a really "great lad" at Sunday School. In keeping with the wishes of my parents I studied in order to become a local preacher, and frequently had to give discourses on the Scriptures. But by the time my school career was coming to an end I had become quite an infidel, being thoroughly disgusted with the practice of Christianity, though the Ideals propounded by Jesus Christ were undoubtedly noble and appealed to me. What, however, upset me most was the very degrading treatment meted out to the coloured races. It made me wonder whether Jesus had died on the Cross only for the sake of the white races of the world, or whether it was really true that all human beings were God's creatures. Racked as I was with doubt and despair, I left school and joined one of Lord Kelvin's

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steamers and began to roam about the world. Thus I became quite interested in the study of the different peoples I came across during my travels and in their beliefs.

I also had the opportunity of meeting all sorts and types of peoples, and no one had a greater influence over me than a Swede I met in Buenos Aires. He was a handsome young fellow of about 26 years of age. One day a batch of our ship's crew consisting of three West Indians, including myself, one Russian Finn, an Irishman from Liverpool and a Welshman were out for a walk on the quay when we were greeted with a charming "And how are the boys!" by this very pleasant Swede, who I then learnt was the Chief Officer of a boat lying in the harbour. We were so attracted by the man's personality and his hearty greeting that we stopped, and, after mutual introduction, became engrossed in conversation with him. He invited us to his ship, and as we approached his cabin he opened its door welcoming us with the words "Walk in Brother!"

All of us were rather taken aback by this fraternal greeting, and being the youngest of the lot, I waited for my seniors to give the start. As the others were apparently too shy or too conservative, I dared to break the ice and remarked to our host: "You are so different from the other white-men that I have met." "Yes, lad," was his genial reply, "It's because I belong to the greatest Brotherhood in the world." "Which Brotherhood is that" I asked. "It is the one and only Brotherhood that recognises all God's creatures as belonging to one great universal family, irrespective of caste or colour; a brotherhood which is endeavouring to uplift another and spread the true teachings of the Prophet." "Oh! you believe in a Prophet?" I said. "Yes," he replied, "And some day so will you." "What makes you

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say that?" I demanded. "You are made of that stuff and after many years you will think of me," was the reply I got.

Then turning to my companions as well he said, "Come lads, let us have some black pan." We enjoyed the coffee and cakes, and bid him a hearty "Good-bye." His ship left early next morning for New York, and I have since lost sight of him. But I can never forget the charming impression I have of him and the subtle influence of his conversation. Now I realise that he was a true Muslim. All throughout my ramblings in different lands I continued my study of peoples and religions. When I came out East, many years ago, I had an opportunity of making a comparative study of the great religions at first hand, and one of the first things that struck me was the stand-offishness, the pinched-back dignity and the pseudo-aristocracy of the members of the congregations of the so-called Christian churches. It is an undoubted fact that there are a comparatively few dignitaries in the various churches who not only preach but really practise the teachings of Christ. But as against these there are thousands who have made it only a profession and are lacking in that brotherly love, humility and understanding which are the genuine attributes of all nobility. Such indifference and lack of sympathy has driven millions from the Christian churches because they have been but given stones when they asked for bread. But in illustrious contrast to this stands out the teachings of the Holy Prophet of Islam. Here you find kings and peasants seated side by side, united in prayer in Allah's Holy Presence. No distinction is here of caste or colour, and those who have experienced or read of the pilgrimage to Mecca would, no doubt, appreciate the fact that here at least is to be found, in practice, the cult of Universal Brotherhood. Shoulder to shoulder one may see people

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of all races, white, black and yellow, all united together by that one bond of Faith—that great belief in Islam. The solidarity of Islam is unquestioned. Instead of an atmosphere vitiated by prejudices of the high and the low, the rich and the poor, the white and the coloured, one breathes here God's pure air full of the loving kindness and invigorating spiritual Love of Brotherhood. Man was born noble and equal. I cannot, therefore, see why there should be any chosen people of God while the rest of the world should be drawers of water and hewers of wood for them. Being rich or poor, high or low, white or black, is purely accidental for in the eyes of Almighty all men are equal. But in spite of the gradual and progressive evolution of mankind it is surprising to find what moral blindness and spiritual antipathy there is among men against those whom they cannot understand or appreciate.

But now that I have shaken off the shackles that held me fast to an iron-bound tradition built on prejudice and misunderstanding ; and now that I have become a member of the noble Brotherhood of Islam, I feel that, as a true Muslim, it is my duty to broadcast the glories of the teachings of the Holy Prophet of Islam. To those who are in doubt and despair, as I was at one time, I say, take this opportunity and devote some time and attention to the study of Islam. It will reveal to you the world in a light that was never before understood by you, and guided by your Faith in the Oneness of God and the equality of all mankind you cannot but feel and experience that Peace which is ISLAM.

I think it will not be inopportune to mention my debt of gratitude to my Muslim brethren in Ceylon, and specially to Mr. A. J. A. Cader who made it possible for me to declare my Faith in Islam. Immediately I came here I got in touch with him. I doubt not that the

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The Mosque of the great from Her of Bhopal. Woking Mos Indian States wh perty of Dr start an in centre for why the ro Oriental R

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HAMMAD SIDDIQ, M.A., Ph. D. (LONDON)

ot built in a day. So religions are not It takes years of patience, perseverance, -organised work continued with a strict d a profound knowledge of the circum- ace and the future trend of events. A of the faith is the least accomplishment. tact, a minute study of the psychology of a remarkable ability of presenting facts. hese qualities, coupled with integrity and ose, the Missionary is bound to succeed, efforts may seem not well rewarded in the

this spirit and aim that the first Muslim Woking Muslim Mission, was founded in whole Missionary Movement of Islam in e divided into two parts, viz., the pre- ent, and the Woking Movement.

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sian, however, is supposed to be the first to have thought of spreading Islam in England, but no conversions seem to have been effected by him. The first conversion of an Englishman, as far as we know, was that of a Peer, called Lord Stanley of Alderley. This was followed by the conversion of Mr. Quilliam of Liverpool, a Solicitor and a good speaker. Mr. Quilliam and his followers received financial help from their Muslim brethren abroad, and he started a magazine. He also collected subscription for building a Mosque in Liverpool, but no Mosque was built, and, on the contrary, when he died it was found that it was a private house where Mr. Quilliam's family and a few Muslim converts congregated for prayers and which was called the Mosque. Shortly after the collapse of this movement a society, under the name of Pan-Islamic Society, was founded by Dr. Abdulla Suhrawardy with a view not to convert people to Islam but to remove the misunderstandings which had been created by the Christian missionaries in the West against Islam and its Prophet. In these efforts Dr. Suhrawardy was ably supported by Shaikh Mushir Hussain Kidwai, who was himself a student at that time. The Society arranged lectures and organised 'Id prayers generally in Hyde Park. It succeeded, to a great extent, in presenting the Prophet and Islam in their true colours and attracting people to the truth of Islamic teachings, and a few open conversions were made. As the Society was started by a student its enthusiasm was bound to wane on his return from England to India, and so it did, and now we no more hear of the Pan-Islamic Society.

A few years before the establishment of this society, *i.e.*, late in the nineteenth century, Dr. Leitner, a retired Registrar of the Punjab University, had a large sum of money collected from Bhopal State and some other Muslim sources, and had a Mosque built at Woking, a suburban town about 25 miles to the south of London.

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The Mosque is called the Shahjehan Mosque on account of the greater contribution for its building having come from Her Highness Shahjehan Begum, the then ruler of Bhopal, but the Mosque is generally known as the Woking Mosque. Dr. Leitner had also a hostel built for Indian students from subscriptions by rulers of Indian States which was eventually sold as a private property of Dr. Leitner. The idea of Dr. Leitner was to start an institution for Oriental Learning and make it a centre for Indian and other Oriental students. That is why the road on which the mosque is situated was called Oriental Road, which name it still bears.

THE WOKING MUSLIM MISSION

The second movement, *i.e.*, the Woking Muslim Mission, the pioneer of all Muslim Missions in the West, dates back from 1913. Its founder, the late Al-Haj Khwaja Kamal-ud-Din, speaks of its establishment and early circumstances as follows :—

Full twenty years have elapsed since I first set my feet on the British shores. I went there for the purpose to accomplish a work, the uphill part of which is nearly finished, so far as I am concerned.

I was at the Bar with a flourishing practice when a new call came to me—a strong, insistent call from within. It urged me to relinquish my profession of the Law and adopt religion as the future be-all and end-all of my life. So I went to England to introduce Islam under the most adverse circumstances imaginable. I went, as it were, to plant a foreign tree in an uncongenial soil. Not only was the work beset with exceptional difficulties, but it was regarded alike by friends and others as next to impossible, and I was told again and again that I had gone on a fool's errand. My friends felt that they could not stand by and watch me take such a leap in the dark, when I had a lucrative occupation more than sufficient to engage all my attention. They would not or could not see then that it was not a business but a labour of love that carried me there.

The environments were far from encouraging, and it appeared to be a fruitless task. On the one hand, the English were not only a religiously disposed people, but they were also tenaciously attached to their own faith. On the other hand, Islam was shrouded

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in dense clouds of misrepresentation, nay, not only misrepresentation but gross misrepresentation and mis-statement of facts to which the faith had been scurrilously and maliciously subjected. Though I was a Muslim by birth and a close student of religion, I was, to my intense surprise, informed of innumerable things believed to be existing in Islam of which I had never heard before. But I had faith in the righteousness and truth of the cause which I had in hand. I was well assured that honesty of purpose accompanied by true zeal and unremitting labour was certain of an ultimate success.... Only ten years' hard work enabled me to create an appreciative audience for Islam in the new land and effect willing conversions to our faith from the ranks both of the learned and nobility. I also observed sure signs of the decaying structure of the Church..... In 1923 I published my most successful book, *The Sources of Christianity*..... It immediately brought to light all that was lying hidden in the minds of many dignitaries of the Church. I proclaimed boldly that Christianity, as popularly accepted, against its teachings, was Mithraism pure and simple and not the religion of Jesus at all..... It also widened the circle of Islam in England.....

Now I presume.... that not only has the Occidental mind almost become purged of the wrong ideas formerly entertained about Islam, but also that my work on destructive lines against the fabric of organised Christianity is almost at an end, as far as I am concerned, and that I must now devote myself to the constructive side of my task..... Since these books [Scriptures] contained scarcely anything that would further the ends of civilization,... I think the time is now ripe for appreciation of Islam and its Book in their true light, and the manner in which they meet the requirements of the day. I believe that the Holy Qur-án contains enough material to accomplish the desired ends. The appreciation of my few articles on the Qur-án, which appeared in the last volume of our periodical, encourages me to continue the work. Most of our readers, together with a sufficient number of our new brethren in faith, ask us to devote more space to this subject. In fact, this is the real object of a publication like our journal. Ours is not a topical journal. It has neither to serve political nor any other similar human end. It has been established to propagate Islam and advocate its cause in Western lands; and we could not do better than acquaint the people of these lands with the Book of our Faith.

The above extract is an epitome of the history, the activities and the aims and purpose of the Working Mission, and it leads us to draw the following conclusions :—

1. That the Mission was started in 1913.

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2. That it was initiated by individual efforts of Khwaja Kamal-ud-Din and not by a Society or *Anjuman*.

3. That the atmosphere was intensely hostile owing to the misrepresentation of Islam by Christian missionaries.

4. That instead of presenting the beauties of Islam to the Western public, the Mission had to start with the destructive method of removing the misconceptions regarding Islam.

5. That the policy of the Mission was not to attack the real Christian faith or Christ, but to refute the popular form of Christianity, which was far from its original teachings.

6. That the fruits of its labours were first felt after the lapse of ten years.

7. That the lapse of twenty years had almost sufficiently completed the destructive side of the work, and that after it the need for constructive work was felt.

8. That the journal of the Mission, *i.e.*, the *Islamic Review*, is exclusively a religious organ meant for the propagation of Islam and not political in the least.

To this must be added that Khwaja Kamal-ud-Din arrived in London in October 1912. Five months after his arrival, *i.e.*, in February 1913, he started from Richmond a journal called the *Muslim India and Islamic Review*, which proved the most powerful proselytizing agent later on. In summer, 1913, he shifted to Woking, and took possession of the Mosque which was closed at that time, and was in personal possession of the heirs of Dr. Leitner, had it repaired and made fit for use. In the reclamation of the Mosque he was greatly helped by the late Sir Abbas Ali Beg, the Member of the India Council. The office of the journal was taken to Woking, and the

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Woking Muslim Mission was established without loss of time, *i.e.*, about 8 or 9 months after the arrival of the Khwaja in London. In 1914 the name of the journal was changed into *the Islamic Review and Muslim India*, and, ultimately, in 1921, into *Islamic Review* which it carries upto present day.

THE AIMS, PRINCIPLES AND METHODS

The main aim of the Mission was, and still is, not so much to proselytize as to contradict the mis-statements of the Christian propagandists about Islam, to bring home to the Western public the real and not vitiated and disfigured teachings of Islam, and to save this religion from further misrepresentation and sheer injustice. To achieve this end it was essential to depict it in its real, original and untarnished form—a simple faith with no intricacies or elaborate system of thought, without mentioning, or much less stressing upon, the petty differences of details which may exist in different schools of thought in Islam and which may be the outcome of individual mind and individual thinking. The West and the Christian World were themselves tired of the mushrooms of sects which had sprung up in the teachings of Christ; and any suggestion of their importance in Islam would have nipped the progress of Islamic Missionary efforts in the bud. Khwaja Kamal-ud-Din was far from preaching any particular sectarian view. He, on the contrary, upheld the cause of Islam, pure and simple, as it was found in the time of its founder—an Islam where Sunnis, Shias, Wahabis, Ahl-i-Hadis or Ahmadis all have the same place without any precedence or superiority of one to another. The prayers at the Mosque are generally conducted by the official Imam, but, on many occasions, the Khwaja put followers of different schools of thought as Imam to conduct prayers to show that in reality there was no difference whatever between

members of different schools, and even now, as in the days of the Khwaja, Friday and 'Id prayers are all conducted in the most simple and popular way acceptable to all, and the latter, when there is a more heterogenous gathering, have several times been conducted by men of diverse nations and schools of thought including H. E. Hafiz Wahba, the Hejaz Minister in London, the Grand Mufti of Palestine and many others.

As for the methods adopted for the propagation of Islam, they are most up-to-date and systematic, and may be enumerated as follows :—

1. The Friday sermon is preached at Woking and prayers are said in two different parts of London.

2. Weekly lectures on different topics are delivered by the Assistant Imam at the Mosque, Woking, and by the Imam at the Prayer House, London. At these lectures questions are invited and answered, and the Prayer-House lectures are not delivered only by the Imam but also by other distinguished people and specialists.

3. Arabic classes are held for the instruction of the children of new converts in the Qur-án and Prayers, etc.

4. Liberal-minded societies are induced to have their meetings addressed by Muslim Missionaries.

5. A society called "The Muslim Society of Great Britain," London, was inaugurated, under the presidency of Lord Headley. It arranges a number of lectures on Islam all the year round, and organises a special function on the occasion of the Holy Prophet's Birthday which is not necessarily celebrated on the very day of his birth. The function is always celebrated in one of the leading hotels in London, and is becoming every year more and more popular. Lectures on the life of the Prophet by eminent speakers and a free distribution of literature on the subject are followed by an entertainment to light refreshments.

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6. The Prayers of both the 'Ids are offered on a wide green lawn fronting the Memorial House, the residence of the Muslim Missionaries close to the Mosque. The prayers are followed by a *khutba*. The gathering consists of Muslims of all nationalities—Indians, Persians, Afghans, Malayans, Burmese, Chinese, Egyptians, Arabs, Syrians, Nigerians, Czechoslovaks, British and Americans—including non-Muslims who are invited specially on the occasion, and thus it is the largest international gathering of the brethren of Islam second only to Mecca. When the prayers and the address are over the visitors are treated to lunch, many of them staying till afternoon.

7. The Mission does not concern itself only with the spiritual uplift of its visitors but takes a keen interest in the development of sportsmanship among its guests and thus create a further bond of unity.

8. "At Homes" are held from time to time, at the Mosque in Woking, the Prayer House or some hotel in London, to meet distinguished guests, and to most of these the new Muslims are specially invited. A lecture or an address is the usual feature of these "At Homes."

9. The correspondence department of the Mission furnishes replies to enquiries and queries from persons residing in England and abroad.

10. The Imam gives interviews to persons interested in the study of Islam, and provides an opportunity of face-to-face conversation.

11. Apart from correspondence and interviews, the Imam further encourages personal touch with the new Muslims by inviting them to stay with him at the Mosque and remove the difficulties which a neophyte confronts in the study of religion.

12. The Mission's organ, the *Islamic Review*, is distributed free to non-Muslims interested in Islam.

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13. A free supply of the *Review* is sent to principal libraries of Europe, America, Australia and Africa, and it is the *Review* which has been the most potent factor in bringing home the beauties of Islam to the Western people and making them converts.

14. There is a long list of other publications issued free of charge to Muslim converts and non-Muslims on such subjects as the teachings of Islam ; Muhammad and Jesus ; the Existence of God ; the Qur-án and War ; Islam and Progress ; Islam and Force ; Divorce ; Polygamy, Status of Women, etc., etc.

THE ACHIEVEMENTS

However, the twenty years' sustained efforts of the Working Muslim Mission have not been without their effects. The success is remarkable, but it is not to be taken in terms of numbers of actual converts but of the amount of interest that has been created in Islam and the trend of thinking about Islam which has changed from hostile, prejudiced, bigoted and pre-occupied into dispassionate one, which has been able to remove misconceptions about this religion. The Working Mission, as a matter of fact, does not aim, or rather has not aimed so far, so much at the conversion as telling people the truth about Islam or, in other words, removing the spots which have been put, and the discolouring which has been given, to Islam by the Christian missionaries for propaganda purposes. It has been the policy of the Mission and its organ, the *Islamic Review*, as pointed out in the article quoted at the beginning from the pen of the late Khwaja Kamal-ud-Din, to concentrate upon the latter aspect, *i.e.*, the destruction, rather than upon the former, *i.e.*, the construction ; and it was about a year before his death in December, 1932, that the Khwaja changed his tactics and emphasised the constructive side of his work rather

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than the old destructive side which had completed its task. What effect this new policy will have is difficult to say at this early stage of its development, and only time can prove its efficacy. Anyhow, even during this destructive stage of the Mission's progress it can claim many thousands of converts to Islam in the British Isles and in other countries, and hardly a week passes before a new convert is added to the list.

The influence of the Mission is not restricted to England alone but its sphere of action extends to the English-speaking countries of Australia, Africa and America, the last mentioned having recently evinced unexpected interest in Islam. Nor are the European countries unaffected by its activities, and, as the correspondence of the people of different Continental countries published from time to time in the *Islamic Review* shows, there are Dutch, Danes, Norwegians, Swedes and Hungarians who profit by the Islamic literature. Thus, thanks to its literature, Islam is a growing opponent to Christianity as it appears to-day. The Church Missionary Societies feel its danger as it would appear from the following extract from an article in the *London Catholic Times*, January 18, 1929, under the title of *Islam's Challenge to Christianity* :—

Do we realise that we are faced with a peril which, though as small as a man's hand at present, may assume a formidable shape unless resisted by measures of a defensive, if not offensive, kind? This peril is the threatened invasion of Britain by Islam, and those who have eyes to see have little doubt that it is within our gates.

The modern scientific-minded Europeans are not satisfied with the dogmas and ritualism of Christianity and even the Church of England is out for reform harbingered by the Modernist Movement which is tending towards the simple and inelaborate system of religion offered by Islam. George Bernard Shaw, the world-known thinker of England of to-day, made a prophecy in his

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Getting Married about Islam in the following terms :—

I believe the whole of the British Empire will adopt a reformed Muhammadanism before the end of the century (p. 290, London, 1929).

When asked to confirm it he wrote the following :—

I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. *I have prophesied about the faith of Muhammad that it would be acceptable to-morrow as it is beginning to be acceptable to Europe of to-day.* The Medieval ecclesiastics, either through ignorance or bigotry, painted Muhammadanism in the darkest colours. They were, in fact, trained to hate both the man Muhammad and his religion. To them Muhammad was anti-Christ. *I have studied him, the wonderful man, and, in my opinion, far from being an anti-Christ he must be called the saviour of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness.* Europe is beginning to be enamoured of the Creed of Muhammad. In the next century it may go still further in recognising the utility of that Creed in solving its problems, and it is in this sense that you must understand my prediction. *Already even at the present time many of my own people and of Europe as well have come over to the faith of Muhammad. And the Islamisation of Europe may be said to have begun.*

FINANCES

The Woking Muslim Mission is a body registered in Lahore in May, 1929, and in London in August of the same year, under the name of the Woking Muslim Mission and Literary Trust, and incorporates the Bashir Muslim Library, and the *Risala Ishaat-i-Islam*.

The income of the Mission is received by the Financial Secretary, deposited in the Bank, *i.e.*, Lloyds Bank, on the day of receipt and the acknowledgment sent to the donor. The expenditure is determined by the budget and is paid by the Treasurer. Cheques on the

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also the President of the Managing Committee, the Secretary and the Financial Secretary of the Board of Trustees, according to the budget passed by the said Committee. The whole account, income and expenditure, is published monthly in the Urdu journal, *Ishaat-i-Islam*, Lahore, and the annual balance sheet in the *Islamic Review*.

The last aspect, however, is rather unsatisfactory. The Woking Muslim Mission, in common with all the world organisations, has heavily suffered at the hands of the economic depression, and it is to the credit of the workers and the organisers of this institution that it has waded through successfully. But it is the duty of every Mussalman, no matter in what part of the world he lives, to stretch a helping hand to this one of the most rational and broad-minded institutions in Islam, which, as mentioned already, is non-sectarian, non-party and non-political body. Islam, pure and simple, and the Prophet of Islam, thinker and an organiser, are the two topics upon which the activities of the Mission are based. It is just as much Shia or Sunni as it is anything else. During my three years' stay in England I was in close touch with this movement, not as a worker but as one deeply interested in its activities and progress, and I could find nothing which could be termed sectarian, and I dare say that every penny spent in this noble cause will be well-invested and would serve the donor both in this world in the way of strengthening his community and religion scattered in all the corners of the world as well as in the next world. I hope that the Muslims would regard it as their own institution and treat it as such.

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TOLERANCE

By W. B. BASHYR-PICKARD, B. A. (Cantab)

[An address delivered before the Inter-Religious Crusade at the Guildhouse, Eccleston Square, London, S. W. 1, on Thursday, the 12th October 1933. This is a second of the series of lectures on "Islam and its Teachings," the first one having been delivered by the Maulvi Abdul Majid, Imam of the Mosque, Woking, at Whitfields Tabernacle, London, W. C., on 21st September 1933, on "Prayer."—ED. I. R.]

Allahu akbar ! God is Great ! Ashhadu al la ilaha ill'Allah wa ashhadu anna Muhammadan abduhu wa rasuluhu.—I bear witness that there is no god but God, and I bear witness that Muhammad is His servant and His messenger.

AL-FATIHA

All praise is due to Allah, Lord of the worlds : The Merciful, the Compassionate, Lord of the Day of Judgment. Thee only do we serve, Thee only do we ask for help. Guide us in the perfect path, The path of those whom Thou dost bless ; Not the path of those, who meet Thy wrath ; Nor those who go astray.

My brothers and my sisters, peace be with you this midday and the Grace of God (Whose Name be praised) !

Before proceeding to my subject, it is necessary for me to say a few words to clear the ground, to clear away misunderstandings, or misgivings from your hearts. Firstly, the religion which I follow is Islam, even the religion of Adam, the religion of Abraham, the religion of Moses, the religion of Jesus, the religion of Muhammad (upon each and all of whom be peace !). Those who follow the religion of Islam (which means submission to the Will of God (Whose Name be praised !), are properly designated as "Muslims" not as "Mahomedans." and for this

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Will of God, righteous. Muhammad (may the Peace of God be upon him!) did not preach a new religion. Muhammad restored and established by the permission of God, the religion of Abraham, even Islam, even Submission to the Will of the ONE ONLY GOD. As, then, this religion, even Islam, was in existence before the advent of the Holy Prophet Muhammad, those who follow Islam are designated "Muslims."

ON TOLERANCE IN GENERAL

Now to proceed to our subject, tolerance. I rejoice to be here now to speak to you, my brothers and my sisters, upon so excellent a subject as tolerance. To-day we have greater need for, and indeed opportunity for, tolerance than ever before. The world has suddenly become so small. The Northern Latitudes are in touch with the Antipodes, and the East and the West mingle freely. We may say that now no longer is any part of the world separated off and estranged by mere distance from any other part of the world. No people is out of touch with any other people throughout the world. Indeed the word "foreigner" is rapidly becoming a curious and obsolete word: a term for something that is ceasing to exist: a relic of a former age. Let us, then, with both hands welcome tolerance in its thousand forms, in little things as well as great things.

Now let us speak of religion. A wide tolerance is here required. The most sacred thoughts and feelings and aspirations of our brothers are not to be scoffed at, made the subject of sneering and laughter. If we progress in understanding and largeness of heart, this will become impossible to us.

Towards tolerance the study of comparative religion is a great aid. While we remain ignorant of anything, we cannot judge it; we cannot say how much truth or

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Knowledge with understanding will help us to sift eternal truth from vanishing falsehood.

Yet I would strongly demarcate a very real danger, that must be guarded against in the study of comparative religion. Even thus: there may perhaps be a thousand ways to God, the Truth; there may be a thousand million; yet there is but ONE GOD. Praise to His Name, the Ever-Living, the Eternal, the Creator, the Most Merciful! But, let me emphasise, a mere mental recognition of the existence of many ways towards God, the Beloved, will not approach a man or woman in nearness to God. The only belief that avails is belief carried out in action. Choose, therefore, the path and *walk* therein.

Let me illustrate. There is a lover seated at a railway station, wherethrough pass many trains. As he watches them, the lover keeps saying to himself. "Good! Excellent! all these trains are going to the place, where the Beloved dwelleth." So the sun sinks from noonday towards its setting, and still the lover remains seated at the station, and still he repeats "Excellent! excellent indeed! all these trains are going to the place where the Beloved dwelleth."

What should we think of such a lover? Should we say he had any love at all? Nay! and thrice nay! Unless he arises and chooses his train and enters it, we will not believe in his love. Assuredly, unless he takes action, he will never reach the Beloved.

Therefore, O my brothers and my sisters, I would say: "Pray unto God. Pray that God may guide you into the path most suited to the faculties and capabilities, He, the Creator (praise to His Name!) has placed within you."

ON ISLAMIC TOLERANCE

We proceed now to consider tolerance from the aspect

TOLERANCE

Qur-án. In the Qur-án it is written, *La ikraha fi 'ddeen*, "There is no compulsion in religion." How could there be? Religion is of the heart; the outwardness is as nothing. Further, no one can be a believer except by the Grace of God. Will you, then, seek to compel what concerneth the Grace of God; unto God the hearts belong, whether willingly or unwillingly. He is the Very-Forgiving, the Most-Merciful, the Lord of Bounteous Grace. Turn ye to Him. He will turn to you.

And Who is God? Of Whom am I speaking to you now? Even ONE LORD, of many Names, in English God, in French *Dieu*, in Arabic ALLAH. ONE LORD, Eternal, Most-Merciful.

In the words of the Holy Qur-án:—

ALLAH is He, besides Whom there is no god, the Ever-Living, the Self-Subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not at all, and He is the Most High, the Great.

Now, as a further instance of the tolerance existing in Islam, let me again quote from the Glorious Qur-án:—

Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

And again from the Holy Qur-án:—

Yea! Whoever submits himself entirely unto God and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for him nor shall he grieve.

And again from the Qur-án:—

And Allah's is the East and the West, therefore whither you turn, thither is Allah's purpose; surely Allah is Ample-Giving,

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Now let us be quite certain upon what basis this tolerance rests in theory. Is it not thus ?—God (Whose Name be praised !) possesseth all things and has the supreme right to everything ; nothing is beyond His Knowledge from beyond the furthest star, closer than the minutenesses which comprise electricity. Surely He liveth and breatheth in the æther—All-Pervading Sovereign, Supreme. Praise ! Praise to His Name, the One !

No harm can befall and no good can befall without His Permission, He, the Just, Who has sent down the Measure of good and evil. He causeth the sun to shine upon the righteous and upon the unrighteous ; neither are His Bounties to be numbered.

What attitude, then, can any man gifted with understanding adopt save an attitude of tolerance ?

And, further, if this be not enough, consider the teaching of Islam, even this :—Whatsoever good a man doeth the blessing thereof rests upon himself, and whatsoever evil a man doeth, that assuredly is placed to his account. Ye must each of you face your own account. No soul shall answer for another soul. Everyone shall be paid justly for his own deeds. Ye shall not find any injustice with God. Each soul is responsible for its own actions. Ye shall not be called upon to answer for another. And God is swift in reckoning.

ISLAMIC TOLERANCE : PRACTICAL

Let us now consider the actual practice of tolerance in Islam ; but I would firstly preface these remarks by an illustration, demonstrating the basis of practical tolerance. Whatsoever a man believeth in his heart maketh his own weal or his own woe ; and God (Whose Name be praised !) knoweth the hearts. My belief will not benefit another, unless he also believe ; and, though a million disbelieve, it will not harm the faithful one whit.

TOLERANCE

To illustrate :—*Your* wearing a fur-coat in winter will not keep *me* warm, neither will *my* bathing in the sea in summer refresh *you*. Ye must act for yourselves.

And so it is that in Islam we find a wide religious tolerance is practised. Let me cite the example of the Holy Prophet Muhammad (May the Peace of God abide with him !). In the life of Muhammad by Sir William Muir an account is given of the historical charter granted by the Prophet Muhammad to the Christians of Najran. “The rights of the Christian minority are secured to them. Religious freedom is granted them. A guarantee is given them that everything, small and great, should continue as it then stood in their churches, their services and their monasteries. The pledge of God and His Prophet is given that no Bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood ; their authority and rights shall not be interfered with, nor anything that is customary amongst them ; so long as they conduct themselves peaceably and uprightly they shall not be oppressed, neither shall they themselves oppress.”

Could there be given any example of more generous, more tolerant treatment of a minority ?

And, following this example given by the Holy Prophet Muhammad, what has history to show of the manner in which the after-time has followed the example set ?

We find that in lands under Muslim rule religious freedom is granted to Christian and other minorities. The Christians are to be allowed to follow their religion without molestation and the Jews also theirs. Such of conquered peoples as accept Islam are accorded the privileges of Islamic Brotherhood, while those who wish otherwise, though not receiving full rights as Muslims, are nevertheless not to be persecuted or molested.

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witchcraft. Woman saw her lowest debasement under the pious aspersions of the Church. A noble reform like the suppression of slavery was also opposed by the clergy. We are not averse to apologies. We might ascribe this all merely to the ignorance of the Mediaeval Church if only modern advanced ideas could be traced to something taught in the Church Scriptures....

The Church advocates only advertise their ignorance of the very rudiments of civilisation, as read in the light of their cardinal belief, when they claim it for Christianity. To an analytical eye Western religion and civilisation diverge even on basic principles. What one denies to man the other grants to him. Is not personal judgment or private conviction, which when allowed to man bring out all his mental faculties into full play and help him to soar into the highest realm of intellect, only an acquisition of a century or two to the European mind? Did not the Church try to stifle all private opinion in religious matters for centuries? Is not personal conviction still denied? What, after all, is civilisation? The evolution of the latent faculties in man and in the universe around him. He is civilised when he is fully developed, and how can his faculties rise to the highest point if personal judgment is denied to him? Analyse the doctrines which the Church now preaches as Christianity and you will find in them nothing to help human nature. They represent man as the most degraded atom in Nature, incapable of rectitude and hopeless of all reclamation. If this is the outcome of a religious teaching, it is difficult to understand what that religion has to do with human evolution.

KHWAJA KAMAL-UD-DIN.

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A CHALLENGE.¹

The Woking meeting is a challenge: to whom? Of course, we shall be told by some of our separated brethren that it is a challenge to Christianity. It was not, and was never intended to be, anything of the kind. IT IS A CHALLENGE TO ISLAM. A clarion call to the Faithful everywhere to be up and doing. The harvest is ripe, *where are the labourers?*

W. A. LLOYD.

¹ *Islamic Review*, February 1914.

FASTING

FASTING

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.).

Fasting is a divinely ordained institution. The prophets of religion practised fasting. Jesus fasted; Muhammad fasted. We, who follow the teaching of the prophets; we, who walk in the Way of God made manifest by the prophets, must fast.

Now the object of fasting is to attain nearness to God, to guard against evil, to refresh our appreciation of the mighty mercies of God (Praise to His Name, Who is the Most Merciful of the merciful ones!).

The body is the vehicle of our earthly existence, the car in which rideth the serene soul. The vehicle must work smoothly and unobtrusively, lest it distract the attention of the soul from that elevated existence proper to the soul. The car must be completely under control, so that by brake and by acceleration it may at all times be in a fit condition to obey the soul's slightest touch of guidance.

Fasting is the power which subdueth the body and maketh it rightly subservient to the soul. Fasting is the overhauling and cleansing and adjusting of the car that carrieth the soul.

The body must not be despised: it is God-created. It must not be maltreated by asceticism, lest it take vengeance in return upon the soul, whose well-disciplined, obedient servant it should ever be.

Fasting is a divinely sent *blessing*, in that by fasting it becometh pleasurable to live ever within the limits appointed by God. The soul becometh at ease, and fretteth not at right restraint and desireth not to overstep the confines of righteousness. Fasting benefiteth most the soul, and yet it benefiteth the body greatly. The clamourings

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AD, THE PROPHET OF ISLAM : E ASPECTS OF HIS LIFE

BY M. A. C. M. SALEH

religion of Adam, Abraham, Moses, Jesus
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ind. Says Sir Muhammad Iqbal, one of
poets of the age :—

Islam, as I hope to be able presently to prove to
is the birth of inductive intellect. In Islam
its perfection in discovering the need of its own
involves the keen perception that life cannot for

MUHAMMAD THE PROPHET OF ISLAM

ever be kept in leading strings ; that in order to achieve full self-consciousness man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur-án and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality. Indeed the Qur-án regards both *Anfus* (self), and *Afaq* (world), as sources of knowledge. God reveals His signs in inner as well as outer experience, and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience. The idea of finality, therefore, should not be taken to suggest that the ultimate fate of life is complete displacement of emotion by reason. Such a thing is neither possible nor desirable. The intellectual value of the idea is that it tends to create an independent critical attitude towards mystic experience by generating the belief that all personal authority claiming a supernatural origin has come to an end in the history of man.

Belief, knowledge and realisation, are three stages which Muhammad the Prophet expounded to the world. Inayat Khan, a great champion of the Sufi movement, observes in *The Inner Life* : " Besides this it is necessary that man realizes before starting his journey that he has fulfilled his duties—his duty to those around him and his duty to God. But the one who considers his duty to those around him sacredly does his duty to God." Character has its place both in piety and prophethood. In the Qur-án itself there is ample proof to establish that Muhammad had been the model of perfection.

Muhammad did not lay claim to anything other than to which he was entitled, for he believed in the Holy Injunction that truth must in the end triumph over falsehood. On account of his deep conviction he never wavered to speak the truth even in the hour of the greatest danger. What implicit faith he had in Allah, the Supreme Being, Who pervades the universe and guides the destiny of mankind, may be seen from the incident that occurred during his eventful journey from Mecca. Muhammad had Abu Bakr with him, and on their way to Medina they took shelter in a small cave. known to the historians as *Saur* to

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avoid the enemies who were chasing them. On this memorable occasion Abu Bakr asked the Prophet in despair "we are only two (meaning what defence could they offer)." "No," replied the Prophet with perfect equanimity and calmness, "we are three in all, for Allah is with us."

To justify the assertion that the spread of Islam had its origin in small beginnings there are three epoch-making historical events. First, Muhammad received his Divine Command when he was all alone meditating in the cave of Hira; secondly, his escape from the Koreish who planned to murder him in his own house in Mecca; thirdly, when he took refuge in the Cave of Saur, the enemies did not suspect him to be there, for they were deceived by the cobweb in and around the cave. These are the three events that marked the rise of Islam; the absence of any one of them would have completely erased Islam from the face of the earth. Allah the God of Mercy in His infinite Wisdom has His design in Nature.

Sir William Muir—who does not love the Prophet over-much—gives a description of the Prophet which speaks volumes about his magnanimity and charitable disposition even to his worst enemies. His lofty ideals and cherished principles enhanced his reputation to earn the title of *Al-ameen*, the righteous, alike from the friend and foe. One striking feature in Sir William Muir's description is about the Prophet's mission to Tayif.—"He (the Prophet) exposed the folly of worshipping idols, and called the Tayifites to the worship of One Great and All-powerful God but to no purpose. Enraged at the outspokenness of the Prophet they abused him and incited the children who mocked at him, clapped at him and made Tayif too hot for him. In despair he left the city after a sojourn of ten days. A rabble threw stones at him and followed him till evening. When the mob dispersed the wearied Prophet sat under the foot of the surrounding

MUHAMMAD THE PROPHET OF ISLAM

hills at a distance of two or three miles from the city. He was bleeding from both his legs which were injured, and the faithful Zaid in attempting to shield him received a severe wound in the head. Close by was a garden of Utba and Shayba, two wealthy Meccans. Seeing the distressed condition of the Prophet they sent him a tray of grapes." When the Prophet was refreshed he proffered in all humility the following touching prayers to Heaven—I prefer to quote my own, as Sir William Muir's translation is not quite correct—"O God! to Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and my insignificance in the eyes of people. Thou art the Lord of the weak. Thou art Most Merciful of all the mercifuls. To whom art Thou to entrust me? To an unsympathetic foe who would sullenly frown at me or to a close friend to whom Thou hast given control over my affairs. Not in the least do I implore for anything except that I may have Thy protection. In the light of Thy face I seek shelter. The light which illumines the heavens and dispels all sorts of darkness and which controls all affairs in this world as well as in the hereafter. May it never be that I should incur Thy wrath nor that Thou should be angry with me. There is no power nor strength but through Thee."—*Amen*. Sir William Muir concludes thus:—"There is something lofty and heroic in this journey of Mohamed to Tayif; a solitary man, despised and rejected by his own people going boldly forth in the name of God—like Jonah to Nineveh—and summoning an idolatrous city to repentance and to the support of his mission. It sheds a strong light on the intensity of his own belief in the divine origin of his calling." One of the celebrated modern Muslim writers says that recent psychic researches have proved the existence of a spiritual world and the possibility of revelation in some form or other. The pure character of

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Hazrat Muhammad, his honesty, his marvellous genius, his keen interest in the welfare of the human race, his yearning for communion with the Soul of Nature, his deep meditations in the solitude of Mount Hira, his lofty teachings, his moral influence over his most intimate friends who knew the ins and outs of his nature—all these facts, based on unimpeachable historical evidence, leave no room to doubt the divine origin of the revelations which were delivered to him by Angel Gabriel or which came to him in trances.

The belief in angels is not unworthy of credence. Sir Oliver Lodge, one of the greatest scientists of the present day, says: "The idea of angels is usually treated as fanciful. Imaginative it is, but not altogether fanciful, and though the physical appearance and attributes of such imaginary beings may have been over-emphasised or misconceived, yet facts known to me indicate that we are not really lonely in our struggle, that our destiny is not left to haphazard; that there is no such thing as *laissez faire* in a highly organised universe. Help may be rejected but help is available; ministry of benevolence surrounds us—a cloud of witnesses—not witnesses but helpers, agents like ourselves of the imminent God."

Before the Battle of Badr, which was to decide the future of Islam, Muhammad said the following prayer which is unique in the history of Islam:—"O Lord, I beseech Thee, forget not Thy promise of assistance and of victory. O Lord, if this little band be vanquished, idolatry will prevail and the pure worship of Thee will cease from off the earth."

The Prophet's kindness to his enemies may be seen from the following record. Ka'ab, a famous poet and an inveterate enemy of Islam, published false stories against the Prophet and incited the Koreish. On the conquest of Mecca his head was forfeited. One day he came to

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the Prophet and inquired whether he would pardon Ka'ab. On receipt of an affirmative reply, he said that he was Ka'ab and a Muslim. He then recited an exquisitely beautiful poem in praise of the Prophet, who was so pleased with him that he bestowed his own mantle. Hence the poem is known as *Qasidat-ul-Burda* or the Poem of the Mantle. The verse that pleased the Prophet most runs thus :—

Verily, the Prophet is a Light illuminating the world,
A naked sword from the armoury of God.

I should like to quote a Western scholar who contributed to Oriental Religions ; for he is free from that blight of bigotry which has settled down upon most of them, even of great names in their countries. That fair-minded scholar is Johnson. "The natural relations of Mohamed's vast conception of the personality of God," he says, "is the only explanation of that amazing soberness and self-command with which he entertained his all-absorbing visions." And then he continues, "it could not have been accidental that the one supreme force of the epoch issued from the solitude of that vast peninsula round which the tides of empires rose and fell. Every exclusive prophetic claim in the name of a sovereign will have been a cry from the illimitable vastness of desert. The symbolic meaning given to Arabia by the withdrawal of the Christian apostle to commune with a power above flesh and blood, became more than a symbol in Mohamed. Arabia was itself the man of the hour, the Prophet of Islam its concentrated world. To the child of her exalted traditions, driven by secret compulsion out into the lonely places of the starry night, his mouth in the dust, the desert spoke without reserve."

I hope that this account of the Prophet might act as a mirror transmitting to others the way of supreme and ever-shining benevolence.

ISLAM AND OTHER RELIGIONS.

BY THE LATE KHWAJA KAMAL-UD-DIN.

(Continued from Vol. XXI Page 442.)

Fear of punishment is, in most cases, the only deterring influence in crushing evil. The pressure of public opinion and legal penalties are the great discouragers of wrong, and wherever they relax their hold, evil begins to crop up. Thus, for example, prostitution, gambling, and drinking have been the curse of Christian nations, chiefly for the above reasons. Public opinion in Christian lands is not strong enough to stop these evils, while legislation, on its criminal side, is nearly silent on the subject. The fear of punishment in the life to come acts as a deterrent in this respect in non-Christian countries. But this can hardly be so with believers in the Atonement. If God could not find any other remedy for the cleansing of human sin than that of sending His own sons from time to time to pay its penalty—since Jesus was only the last of the Pagan Christs who came to give their lives for human salvation—then there is no need of any good action on our part. There are very few of us who pursue virtue for its own sake. It is the reward of virtue, especially seen in its efficacy in counterbalancing the effects of sin, that we fulfil the law and lead a good life. But if the same thing is attainable merely by our belief in the Grace of Blood, few would think it worth while to bear the hardships and trials of the life of righteousness. Belief in the Atonement obviates the necessity for action. So it was held by Luther.

The tenets of Islam, supported by Culture and Progress, have played havoc with old beliefs, and the futility of such old beliefs has at last become exposed. They have lost all the force they once possessed for the

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moulding of good character. The world at large is on the high road to belief in Unity, and even those who, like the Christians, still evince some sort of polytheistic tendencies, are now almost prepared to apologize for them. Belief in the unity of God in its purest form, when rendered into action in our daily life, would bring our civilization to its climax ; but a lip belief in the Oneness of God is less meritorious even than the different forms which Polytheism has adopted in the case above mentioned. It is useless to sing hymns at the top of our voices if we are not leading, and do not lead, godly lives. God does not stand in need of any adoration from us; and if He does, He is not worthy of the great names with which He is revered. I would go further than that; I would say that if our worship of Him lies only in bringing offerings and sacrifices to His altar, and in the recital of praises and thanks to Him, it is neither creditable to God nor profitable to man. He is only another fetish, and the biggest in the world of religion. God should stand above these things. He needs no praise from us. The Qur-án is very explicit on the point. It says that our extolling or praising God does not contribute to His glory, nor does blasphemy detract at all from His grandeur and dignity. Our prayers to Him should consist of such expressions, whether praise or thanksgiving to God or supplication to Him for some favour, as may help us to work out our own power and ability to our best advantage.

Therefore, if the worship of a deity produces no moral effect on life, it need not be pursued. Similarly, if adoring one deity is equal in its results to the worshipping of another, the choice among them is unnatural. Take man-worship by way of illustration. Jesus is the last of those favoured persons who from time to time have been placed on the throne of God by their fellow men. And here I would mention two other persons who besides Jesus still command human allegiance as God. 111

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are Krishna and Ram Chandra—the two Indian deities—who were adored as such a thousand years before the birth of Christ. Like Jesus, they are Eastern and come of coloured races, but as God they are superior to him in many respects. They are more historic than the Nazarene. They can claim more genuineness for their life-records, though these are not free from folk-lore. Their precepts and other utterances are, in general, more majestic, more awe-inspiring, and of greater practical utility than visionary sermons from the Mount. Jesus came of humble parentage and did not possess even a roof for shelter, but if Ram Chandra was a prince and later on a ruler, Krishna ruled the destinies of kings in his time. Jesus had nothing to sacrifice, as far as worldly possessions go, but the Indian gods gave up the best of worldly things in the service of humanity. Jesus was crushed by evil, but Ram Chandra crushed evil, and Rudhra—another name for Krishna—had been the crusher of evil throughout his life. The actions ascribed to these great men by their narrators are transcendent. They are like shadows of the powers of the Almighty, while the Bible is silent in the case of the sacred Carpenter in this respect. If we have to seek out God in an incarnate form, I see no special reason for giving precedence to Jesus over others. Our belief in him has not helped mankind any more than the Hindu belief in Krishna and Ram Chandra. In one respect Christianity has been woefully at fault. In the matter of culture and civilization Christianity has proved an implacable enemy to human advancement. It crushed science as long as it had the power to do so, and would do the same to-day if the modern world would suffer it. Only the other day the Bishop of Ripon proposed to give scientific research a holiday for ten years. This was but an echo of the old cry of tyranny and oppression that came from the Church against culture and science in the Middle

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Religion has been regarded as a necessary human institution from the days of Adam and Eve. But it should be treated as a back number if our pursuit of it possesses no utility. The whole question depends on the article of faith upon which a religion insists. If it asks us to believe in such tenets as have come under discussion in these pages, I think we are none the worse for dispensing with it. But if it invites our faith in doctrines that bring out all that is noble and good in us, and urges us to use all the powers of nature, whether reposed in the human frame or in the rest of the universe, to our best advantage, then religion becomes a most essential human institution. I repeat, God is not in need of human worship, but if our worship of Him inspires us to follow His ways as they are to be observed in the universe, ways that work out the best of civilization on righteous lines, it ought to be part and parcel of our life. I would go to my God fifty times a day in such prayerful mood, though Islam prescribes but five prayers only.

The greatest blessing that has come to us from science is our belief in the existence of Law, and the knowledge that only our submission to it can bring to us success and happiness. Law is the order of the time. Every atom of nature and its various combinations, including the human frame, owes its very existence and further development to implicit obedience to Law. From the nebulous stage up to the human frame, everything is a slave to Law. Religion will be doing the greatest possible service to humanity if it inspires man with a strong belief in Law. Virtue and vice, both in their growth and origin, are commensurate with the strength of weakness or our belief in Law and its forces. Criminality comes to the surface in quarters where Law can be avoided without fear of detection, and it becomes absolutely non-existent if we believe in the inexorableness of its punishments.

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If Law is all in all in this way, and our belief in it is the greatest factor in the building of our character and in the achievement of success, it needs our strong belief not only in its Maker, Who invests it with full force in its operation, but in many other things connected with Law. Law demands as well the services of its "functionaries," who must keep it always in force, since without them it would be but a dead letter. Again, Law, or such portion of it as rules human destinies, whether discovered or revealed, should be preserved in such a form as may be of service to all units of humanity. It has not fallen to the lot of all men to make researches in the realms of Law, nor to be inspired by the contemplation of its source. There are but a few chosen persons of the human race who are favoured with this gift, and it is their duty to guide and enlighten their fellow men. Again, Law loses all its force, and cannot compel universal adhesion, unless and until some reward or punishment comes inevitably to its fulfiller or breaker. Lastly, there ought to be set times for such reward and punishment—when the fruits of submission or disobedience to Law should become manifest to all. Thus if Law is the lever of the whole machinery in the universe, and our belief in it facilitates progress, we should also, to make it a reality in our eyes, believe in the Maker of the Law, its functionaries, its record, and the custodians thereof. We must believe, too, in the reward and the punishment ordained by such an administrative system. For illustration, take any human institution that contributes to our civilization, and we shall find it revolving on the pivot of the above-mentioned seven principles, with Law as one of them. Take the government of any country. No society, even in its most primitive state, can work on healthy lines without some sort of Government acting in it as a sovereign political authority. It works through its laws. It must have machinery to set them in motion. It must reduce

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its laws to a record—they may be laws unwritten but imprinted on the tablet of the human mind—and entrust them to intermediate officials to convey them to the general public. The Government also needs a court of law to administrate, etc. If the Law is a thing so important, and I may say the only key to our advancement and perfection, it should be the first duty of religion to inspire in us a strong stimulus for respecting it. I find myself unable to attach any value to a faith which lacks such incentive. I cannot imagine any greater harm to the very fabric of human society than that which accrues to us by reason of our belief in a doctrine that either weakens our sense of responsibility or enervates our energy and divests us of motive for action. A religion that belittles the importance of Law is best forgotten. For this reason I had to give up my belief in Atonement and other similar doctrines. I could not see, as I remarked before, any necessity for believing even in God, if belief is not attended with the results I have mentioned above. Law and its rules are the main things in the whole universe. Law demands an unswerving belief in its existence and implicit obedience. It is inexorable in awarding its penalties to its disbelievers and breakers. No other belief can save the transgressor of the Law from its demands in this life; and should not the same apply to the hereafter? Should not religion, then, inculcate, first of all, the necessity and importance of our faith in Law? It must speak of other verities also, because belief in the Law, and that alone, is of no avail, if unaccompanied by belief in other essential things.

The word Islam literally means submission to laws, and a Muslim is one who obeys the Law. Law of course means the Divine Law, whether discovered by us as law of nature or revealed to man by God Himself. The Qur-ān uses several other words as synonyms of Law—ways of God, His limits and His bounds, His government,

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His pre-measurement of good and evil, and the Throne He sits upon, etc. These words, in fact, convey different functions and aspects of Law. The Law prescribes limits; for, no action in itself is either good or bad, it is its use or application, and the circumstances under which it is used or applied, that make it good or bad. The Law thus defines the limits under which an action brings good to its doer or others; and in this respect it becomes a virtue. Any transgression from the prescribed bounds means wrong, wickedness, and sin.

I cannot cite a stronger statement on behalf of a revealed religion and its necessity than that which I find in the last section of the second chapter of the Holy Qur-án :—

Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things. The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles: We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us; our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us. Thou art our Patron, so help us against the unbelieving people.¹

First it speaks in clear terms of six things written in bold letters on every page of nature, and their existence is palpable even to a most superficial observer, since the denial of it is attended by immediate unrelenting penalty. These are the things in reality that can rightly be given the name of Truth or Verity. The so-called verities adopted as such by various persuasions are merely dogmatic.

¹ Holy Qur-án, ii. 284—6.

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The verities spoken of in these verses are as follows :

1. The universality of Divine Government—the working of His Law in Heaven and in the Earth.

2. Our unavoidable accountability to God for our every action hidden or manifest.

3. His law of retribution ever in operation, with occasional remission under given conditions.

4. Our ability to submit to His Laws.

5. Laws of action and their results, *i.e.*, we reap what we sow.

6. The Hereafter—the time to bear the fruits of our actions. It may be immediate, since sometimes we are punished immediately for our wrongs, or it may be in the future—what is popularly styled the Last Day or the Day of Judgment in religious parlance.

No special revelation from God, no elaborate teaching of tutor divine is needed to bring home to us these truths. Everything in nature speaks of them. No one with a grain of wisdom in his head can deny them; which being so, the case for religion and its necessity, as well as the nature of its tenets, is obvious enough. Even an atheist must bow down to these six laws. In fact, they are his creed if we eliminate the words "God" or "His" from the above. He accepts the yoke of Law quite meekly. His only trouble is his inability to believe in the Mind from which Law emanates—a thing of easy proof in the light of modern scientific researches. Even those who take exception to some of the above-mentioned verities, for example the fourth—our ability to obey the law—are compelled to believe in the working of these six laws on the physical plane. Everything in the universe contradicts their dogma.

In this connection I would make a few remarks concerning the fundamental doctrine of Christianity—the

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doctrine of so-called Original Sin. If sin means our violation of Law, the doctrine falls to the ground. Admittedly we are capable of doing wrong, we violate Law, but this propensity in our nature does not deny our ability to observe it. The whole machinery of a government in human society works on the assumption that the members of such society are capable of obeying the mandates of the government. Without such assumption or belief, the very existence of working of a body like the British Parliament—and in the same category come various other legislative bodies—becomes an anomaly.

We believe in the working of these six laws in the tangible world, but some of us do not see our way to concede the same belief to them in the life beyond the grave.

A keen study of the laws or commandments of God, as given in the Bible, will show that there is not a single word in them that cannot be fulfilled by man. Some there may be who evince a certain laxity in observing some of the said commandments, but the human race is not lacking in those who are or have been true Muslims—obedient to those laws.

But to return. The said six laws compel our belief. If we wish to live as good citizens under the government of the Lord, and attain true success and happiness, we must look for those laws and sit at the feet of those who are their custodians and teachers. It is in this respect that the quoted verses of the Qur-án speak of the Prophets and the Books they bring from God. The Books come to reveal the Will of the Lord or His ways under which He rules all things in heaven and earth. There is one thing more which is so necessary to infuse in us a spirit strong enough to inspire an implicit obedience to Law, and that is our belief in its unfailing and unavoidable working, together with its inexorability in the exaction

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of its penalties. In this connection all the revelations from on High that belong to the various religious persuasions speak of certain sentient beings called Angels. According to Qur-ānic teachings they are a body that bring Law and every force in nature into operation and keep them so. This is their function and the object of their existence. They act as a life or soul in everything in the universe. They set the faculties of nature in motion. I do not propose to enter into a long discussion of the subject, but merely to emphasize the fact that if we do need a strong belief in Law and our obedience to it, we can never achieve it unless we believe in the existence of beings like Angels. It was in this light that I have named them in these pages the "functionaries" of Law.

We may or may not believe in any religious system, we must and do believe in these verities. They are part and parcel of our health and happiness; and they ought to be the articles of faith in any religion which claims to have come from God. They are :—

1. Law.
2. God, as the Source of Law.
3. Angels—functionaries of Law.
4. The Books—the records of Law.
5. The Prophets—the intermediate persons who receive first messages from the Lord for the promulgation of Law.
6. The Hereafter—the time to bear the fruits of our actions which have been in accordance with or against Law.
7. The Day of Judgment—The day of retribution of our actions as explained above.

These are the seven verities spoken of in the Qur-ānic verses which demand our belief, a belief which is given to them by every person in his mundane affairs.

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The present is the mother of the future. The after-life is the child of the present. The former evolves out of the latter. Matter, in its evolutionary course on the physical plane, receives its final perfection in the human frame, but it gives rise to another order—the order of morality, ethics and spirituality. Life with the progressive elements in it leaves the body at our death like the aroma from fruit or a flower. It is like a vapour, but it possesses vast potentialities for creating a great cloud full of healthy rain. But Law, as I said before, rules every step of progress in the course of evolution. It is in obedience to it that success or full development attends the progressive element in its journey. We therefore need a system of Law that may help us to work out our future life on desirable lines so that we may secure a full measure of bliss in higher regions.

And the code of it must and can only come from the original Intelligence, Source of all life and its progress; hence the necessity for a Revealed Religion to disclose the above-mentioned verities, with full details for working them out. Any other system of religion is but a nursery-tale, whose function it is to feed credulity and gratify the “child” in man. But the “child” matures one day in intelligence and judgment and begins to see things in the light of reason and culture. It is on this account that religions based on dogma and superstition are becoming exiled from the lands of culture and advancement.

Before concluding these lines I should like to say a word on the Law of Remission as promulgated in the Qur-án. It is based on Equity and Justice, and satisfies every demand of reason. The sacred Book, after mentioning our ability to abide by Law and then referring to our accountability for our actions, speaks of such mitigating circumstances as may avail to remit the penalty of

PRECIOUS GEMS

Law for its breach. Says the Qur-án :—

Allah does not impose upon any soul a duty, but to the extent of its ability. For it (soul) is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought. Our Lord ! do not punish us if we forget or make a mistake ; our Lord ! do not lay on us a burden as Thou didst lay on those before us. ¹

Therefore the mitigating circumstances are :—

1. Forgetfulness of Law, as in the case of Adam, according to the Qur-ánic version.
2. Unintentional omission.
3. Inability under particular circumstances to meet the demands of Law.

No one can take exception to the logic and rationality of the provisions. They bring Divine forgiveness for our wrongs, but we must approach the Master of the Judgment for it in prayerful humility. The Holy Qur-án for this reason has formulated the said three provisions in the form of a prayer.

PRECIOUS GEMS.

One, who while fasting does not guard his tongue from telling lies and does not refrain from doing bad-deeds, is not respecting his fast, and God does not approve of mere abstention from food.

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When you are keeping fast, you should not speak ill of any body, nor should you be boisterous and noisy. If any body speaks ill of you, or tries to pick up a quarrel with you, return him not but say unto him that you are fasting.

MUHAMMAD.

¹ Holy Qur-án 2 : 286.

RAMADHAN

Fasting is an ordinance set forth for the good of mankind ; also a sign, a mercy and a benefit. It is incumbent on all who are physically fit to observe it in its entirety. It is a sign in that it is a sign or symbol of Brotherhood between Believers. A mercy and a benefit, in that fasting at regular times is a physical necessity; it purifies the blood, sharpens the intellect, and causes man to appreciate and be thankful for the good things that Allah, in His mercy, provides for the sustenance of all. But those who observe the full time of fasting, beware lest ye indulge in excess after nightfall, for ye thereby render the day's abstinence of no avail, whether spiritually or bodily.

The ordinance is tempered with mercy in that those who are infirm, on a journey, or war services, may defer to another time or exercise greater charity. But remember there is guidance clearly laid down in the Holy Qur-án:—

O you who believe ! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil) for a certain number of days ; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days ; and those who are able to do it may effect redemption by feeding a poor man ; so whoever does good spontaneously, it is better for him ; and that you fast is better for you, if you know. The month of Ramadhan is that in which the Qur-án was revealed, a guidance to men and clear proof of the guidance and the distinction ; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days ; Allah desires ease for you and he does not desire for you difficulty, and (He desires) that you should complete the number, and that you should exalt the greatness of Allah for his having guided you, and that you may give thanks. II : 183—185.

So do your utmost and keep the precepts of the Lord. And if ye cannot keep the ordinance fully—remember that Allah is ever Merciful and All-Wise, and knoweth the limitations of man. This, the foregoing, is, what I take it to be understood, in the Book of Reason and Common-sense—the Holy Qur-án—the perfect guide to all men. In what other Book things are set forth more plainly ?

CORRESPONDENCE

CORRESPONDENCE

THE IMAM,
THE MOSQUE, WOKING.

NEWCASTLE-ON-TYNE.

DEAR SIR,

I thank you very much for the interest you are showing in me, also for the copy of the *Islamic Review*, which I shall pass on to a friend when I have read it.

The reason I have not written since receiving the last books you so promptly sent, has not been because of my interest in the faith flagging, but because I have been trying to make a thorough study,—to the best of any ability.

I was first attracted to the faith in 1917, when I heard a Muslim speaker in London. He had the effect of shattering my belief in Christianity. Now, I believe, Islam to be *the* True Faith.

Unfortunately, I have been unable to get the books I should have liked. I already have *The Muslim Prayer*. If, however, you could send me any pamphlets on Fasting and observances I shall be greatly indebted.

Since receipt of the first books you so kindly sent me, I have been trying hard to convert my wife. She is, unfortunately, a Roman Catholic, but I am convinced that, by the grace of Allah, I shall eventually succeed.

May the light of the True Faith shine brighter.

Yours very sincerely,
J. F.

THE IMAM,
THE MOSQUE, WOKING.

STOCKHOLM,
SWEDEN.

DEAR BROTHER IN ISLAM.

Assalamo-alaikum.

I have with thankfulness received your letter.

It is a great pleasure for me to be able to count myself as a member of Islam. I have, since I was a little boy, been interested in Islam. But it is through brother Abdullah Küller that I have made a real acquaintance with Islam.

As I cannot speak English it is difficult for me to correspond with you my brother in Islam. But I do hope to be able to know English some day. If you would correspond with me in Swedish I would be very happy.

Your Brother in Islam,

AMSTERDAM,
HOLLAND.

THE IMAM,
THE MOSQUE, WOKING,

DEAR SIR,

I read a brief account of Islam issued by you, and as it also stated an invitation for asking further details, I take the liberty to do so.

There are more religions than the Christian and I esteem it as an obligation to try to acquire more knowledge of Islam than I have already.

Thanking you in advance.

Yours truly,
S. R. TIEMSTRA.

PHILADELPHIA, PENN.,
U. S. A.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

As I am tremendously interested in your religion I would be greatly indebted if you would kindly send me a copy of your publication, the *Islamic Review*, and full information and literature regarding your movement.

Thanking you for your courtesy.

Sincerely yours,
ALBERT KOEHLER.

CLONTARF,
DUBLIN.

MAULVI ABDUL MAJID.

DEAR BROTHER,

Assalamo-alaikum.

I have met a fellow here who is very much in agreement with all the teachings of Islam and whose views are in complete accordance with my own—it is very encouraging to have a friend who understands and follows one's ideas; between us we may be able to do something to forward the "cause" yet. I have received papers and letters from many people in India and when I have time I hope to get in touch with them all.

I enclose a letter which I received sometime ago, and which you may be better fitted to deal with than I am!

Yours very sincerely,
T. H. McC. BARKLIE.

DEAR IMAM,

I have been intending to write you for some time to ask by what means I may study the religion of Islam.

Christianity confuses and puzzles me by the conflicting versions and ideas declared through its many churches and sects. I am very lonely inside me, although I have relatives, and I feel the need for a more virile, strong belief upon which I can base my actions and my life, instead of wandering uselessly through life as I do at present.

Please honour me by letting me know how I may, by study, prayer and careful preparation carry out my desire to become a servant of God in the fullest sense of the word, by a good belief.

Working as I do for a small weekly wage I am unable to attend the Woking Mosque regularly at present, and shall be very glad to receive titles of a book which will help me to prepare myself for conversion.

Believe me,

Very sincerely yours,

G. G.

FALU, SWEDEN.

THE IMAM,

THE MOSQUE, WOKING,

DEAR SIR,

One day, reading different advertisements in the Swedish Newspaper "Wagens Nyheter," I came across your advert: "Are you interested in Islam?"

Long ago I gave up Christianity as a religion that could give me what I most wanted—peace and happiness to my soul—something that would give me strength to overcome the emptiness in my life, and to look forward with courage and hopefulness. The religion of the church is not for me.

However, I need a religion, I need a belief in a God.

Not knowing much about the teaching of Mohammed, I ask you to kindly send me books so that I can get some knowledge about it. It might perhaps be something for me, at least I hope it will.

Sincerely Yours,

H. A.

NEW YORK,

U. S. A.

THE IMAM,
THE MOSQUE, WOKING, ENGLAND.

DEAR SIR,

My attention has been called time and again to the untiring endeavours of your wonderful Mosque in Woking, toward a better understanding of the true message which Islam offers to occidental culture.

Here, in my native America, the despairing materialism, so very apparent, has driven me to seek refuge in other spiritual channels which the Christian religion can never provide.

As a seeker of the truth, I trust faithfully that you may acquaint me with the teachings of Mohammed.

Sincerely and fraternally yours,

WILLIAM TWADDELL CAMPBELL.

(PH. D.)

LONDON.

THE IMAM,
THE MOSQUE, WOKING,
DEAR SIR,

I beg to thank you for your letter. I have not been fortunate enough to find a Holy Qur-án, although I have had quite a number of your books and still have one which I read and digest every week.

If I am not taking a liberty I should like to explain myself. As a boy of fourteen I read a Qur-án which was my father's and since then I have not been fortunate enough to have one of my own and cannot afford to buy one. I do not get a lot of time for study as I work six full days a week, but there are certain sayings in the Qur-án that are in my mind every day and passing my lips.

I sincerely trust you will not think I am taking a liberty in writing to you this way as I am afraid mine is a very complicated nature of good and bad.

Thanking you once again for your kind consideration.

Yours faithfully,

E. J. B.

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



THE LADY EVELYN COBBOLD
(ZAINAB)

Her Ladyship performed the pilgrimage to Mecca in April 1933, and was indeed the first Englishwoman to have had that honour. Her book entitled "My Pilgrimage to Mecca," will be published shortly.

Last year on the 14th, December, 1933 when the Muslim Society of Great Britain held a Reception in honour of the memory of the Holy Prophet Muhammad (the peace of Allah be upon him) at the Carlton Hotel, London. W.I. her Ladyship acted as the hostess on that occasion, and delivered a brilliant speech on the life of the Holy Prophet which created a vivid impression of reality, it being, illustrated by lantern slides depicting Mecca and Medina.

Lady Evelyn's speech appears elsewhere in this issue.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
شَهِدَ عَلَى رَسُولِهِ الْكَرِيمِ



THE ISLAMIC REVIEW

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A DECLARATION

I, John O'Donnell, son of Michael O'Donnell of 6, Campe Road, Thorpe Bay, Southend, East Essex, do hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

La ilaha-il-Allah, Muhammad ar Rasul Allah.

(There is no god but Allah and Muhammad is His apostle.)

(Sd.) JOHN O'DONNELL.

WHY ISLAM APPEALS TO ME

To the western mind, the chief appeal of Islam must be its simplicity. Admittedly, there are one or two other faiths which are as easy of approach but they sadly lack the vitality of the Faith of the Prophet (May Allah Bless Him), and the spiritual and moral elevation which it offers,

The simple austerity of Islam cannot appeal to emotional men or hysterical women, or to any other lovers of the theatrical in Religion.

Province for them is found within certain sects, wherein the eye is pleased with a riot of gorgeous colour, the ear charmed with classical music and the heart moved by profusely flowered altars and pathetic tableaux. There is no appeal whatever to the brain. Moreover, in certain sects, no man is permitted to think for himself in religious matters. His brain must be primarily a receptacle for anything the priest chooses to plant there.

What a contrast we find in the Holy Prophet's injunction to his followers,—“Seek after knowledge, though it be available in China!”

Verily, Muhammed was aware of the enormity of the sin of attempting to apply the brake to man's intelligence.

Islam must also appeal by virtue of its tolerance. We are taught to venerate the other prophets of the earth, including Jesus Christ. What a lesson to the Christians themselves who, whilst busily slinging mud at each other now and then contrive to send us an instalment between them. Strangely Christian intolerance awakened my first interest in Islam. When a boy, I attended a Missionary lecture and was greatly impressed by some of the speakers who had lived among the “Bloodthirsty Mohammedans.” When, a few years later I had the good fortune to listen to a Muslim Missionary I was greatly impressed by his wonderful forbearance in dealing with a crowd who had left their own (Christian) meetings to heckle the “Heathen.” His words greatly impressed me and shattered completely my staunch Christian beliefs.

On several occasions having asked a Christian priest a certain question, I have been answered thus, “I cannot

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tell you, but you *must* believe it, that is where 'Faith' comes in !"

How different is Islam, wherein no question is beyond, or beneath, answering.

That great German, Goethe, himself remarked after reading the Holy Qur-án, " if this is Islam, then every thinking man among us is, in fact, a Muslim."

The Churches are utterly incapable of grappling with present day problems. Islam, alone, offers the solution.

The mind of the Western World has been for too long darkened against Islam.

Now and then, a shaft of light comes through from unexpected sources, as when General Smuts stated a few years back that for each convert of the combined Christian churches, in Africa, *Islam Gets Ten*.

To quote a Christian Axiom—"Truth will Prevail."

JOHN FISHER.

THE RELIGION OF APPETITES

BY THE LATE KHWAJA KAMAL-UD-DIN

Though every religion claims a Divine Source, each differs materially from the other as to its avowed object. The differences indeed are such as dogmatic theology cannot hope satisfactorily to decide. If, however, we take Natural Theology as our guide we shall arrive at the right conclusion, seeing that Natural Theology gives to everything in Nature a religion which in its chief characteristics must be the same as that of man ; for the Divine Laws work in the same way everywhere and admit of no change.¹

¹The Holy Qur-án, 35 : 44.

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All created things have been made to serve certain specific purposes, and all are pregnant with wonderful potentialities of priceless value. They have been allotted a prescribed course which they follow faithfully, thereby bringing to light that which has hitherto lain hid in them. Such course may rightly be termed their religion ; or the very object of their existence.

The Religion of the whole of Nature is, therefore, the same everywhere. Wonderful qualities have been reposed in every member of the universe, and each member does its utmost to bring them out, and the process followed in so doing is their religion. Religion, after all, is a code of life. It frames certain rules and regulations to be observed by its followers. But the wisdom of the Law Giver lies in His ability to frame His laws in such a way that they may not inflict hardship or impose a grievous burden. The less their incidence is felt the more manifest is His Wisdom. Nay, according to the Holy Qur-án, the object of the Law ought to be to relieve society from any burden under which it may be labouring.¹ God is the Fountain of all Wisdom, and nowhere is this more wonderfully shown than in His scheme of religion.² He has implanted in all of His creatures various appetites which they have to satisfy in order to sustain life; thus they willingly and in all obedience follow the course prescribed for them for their maintenance. It is, on the face of it, a design eloquent of loving care, and in the end it brings forth automatically, as it were, all that lies hidden in them. Thus the observance of their religion lies in seeking their food by right and proper means. Impropriety of means in attaining the end leads to innumerable evils in human society. Nay, it is the very nature of our food, as well as the means we employ in procuring it, which makes our conduct good or bad. All minerals and vege-

¹ The Holy Qur-án, 2 : 185.

² The Holy Qur-án, 36 : 1-5.

tables are rich in precious things. If, for one moment, we try to imagine the amount of labour and material which we should have to use in producing a vegetable or mineral, we should be appalled at the insuperable difficulties facing us. But these manifestations of Nature are doing nothing else but seeking their nourishment. Trees send their roots into the earth to collect it. They also assimilate something of what surrounds them in a gaseous form, and, as a result, they produce the most delicious foods.

We too have been saddled with various tastes, instincts and appetites, and we would willingly do anything and everything to satisfy them. But how wonderful are the ways of the Lord! Since by doing so, in a proper way, we bring to the surface all our latent faculties, putting them to their best use, and the object of our life becomes accomplished.

Revelation should come to teach us the proper way or ways; and in order to establish what we ought to look for in the Revelation, we must first ascertain what are our various appetites and tastes. A Religion that does not take cognizance of these, giving them their full measure of importance, is not, and cannot be from the Creator, in its final shape.

Man's Appetites and Civilization.—Our instincts are the chief builders of civilization. The Holy Qur-án, therefore, invites our attention to the things in Nature which satisfy them and teaches us how to find them. Appetitive passions generate cognitive and active passions; where these become excited we look for the means wherewith they may be satisfied, and this knowledge thus gained incites us to still further activity. Every component of civilization is the outcome of such a passion. Since our progress is unlimited,¹ our appetites also can know no

¹ The Holy Qur-án 16: 70—81.

bounds. Apart from the stomach and instincts of sex, every sense in us gives rise to sundry appetites which in their turn branch off into an infinite variety of tastes. But we do not deal with them all in the same way, nor do the same things always satisfy them. Our table, for instance, is spread with food, drink of various forms, cereals, fruit and delicacies of every kind.¹ Again, we need material for covering our bodies and protecting them from the weather. We look also for the wherewithal to adorn our clothes thus made.² We need somewhere to live,³ and we let our tastes range over different kinds of houses and furniture.

In addition to these physical demands, our consciousness is capable of being turned to high morals and spiritual aspirations which in themselves are necessary assets of human society,⁴ and to meet these requirements will be the work of certain other instincts. A Book from God must deal with every one of these problems of life.

Some theologians do not see the necessity for any teaching having reference to our physical nature, because, they say, their own books are silent on the subject. But I should like to ask them to consider the following points, which are, I think, amply justified, seeing that the Holy Qur-án lays stress on them :

(a) Nothing in Creation is in vain.⁵

(b) The world is full of things intended exclusively for human use. They existed even before man was created and no other creature ever used them, while we have been given tastes and appetites for their enjoyment.⁶

(c) No ingenuity of man had succeeded in turning them to any use before the coming of Islam. They re-

¹ The Holy Qur-án, 95 : 6.

² The Holy Qur-án, 16 : 67.

³ The Holy Qur-án, 7 : 26.

⁴ The Holy Qur-án, 16 : 79—81.

⁵ The Holy Qur-án, 7 : 26 : 2 : 197.

⁶ The Holy Qur-án, 2 : 139.

mained purposeless for thousands of years until the Qur-ánic Revelation invited our attention to their utility. In this way they came into use and have proved to be the essentials of civilized existence. History shows that Revelation was needed to make known the purpose of the work of the Creator. The Holy Qur-án told us that almost everything in Nature was created when original things were combined in a given proportion.¹ This led the early Muslims to discover the science of chemistry which gave purpose to many things which, before the Holy Qur-án, had been purposeless. Europe remained barren of all progress as long as it was under the heel of the Church. Even the civilization which had developed among the Greeks and the Romans, had been crushed down and had disappeared. It is also an established fact that our physical conditions conduce to good and evil morals. If the physical expansion of the heart creates generosity, liberal mindedness and bravery, an unbalanced liver produces anger in its worst form. These physical conditions are admittedly the outcome of irregular and intemperate habits in eating and drinking. Strong drink, for instance, had produced, and is still producing, physical, moral and spiritual depravity. If religion came only for moral and spiritual things, how can it fulfil its functions without dealing with our physical conditions. No one can deny the fact that the Last Revelation has saved more than one-third of humanity from the curse of drink.² The first thing needed in Revelation, therefore, is, that it should deal with every aspect of human welfare.

Necessity, they say, is the mother of invention. But necessity is only another name for desire in its intensified form, originally engendered by some instinct or appetite. Imagination which grows with the growth of knowledge is another source whence arise new desires which ultimately

¹ The Holy Qur-án, 2 : 29.

² The Holy Qur-án, 87 : 2.

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become necessities. Dr. Johnson's Rasselas was but a figment of the imagination, but the Rasselas of to-day has found means not only of flying in the air but also of navigating the depths of ocean. His mental eye has enabled him to walk in the starry world with proportionately the same steadiness as he does in the streets of his own city. Aircraft, though at present, a luxury will one day become a necessity, nay, it is already becoming so in the Mail Service. One day, aviation will create in us a new instinct. If these are different components of human civilization and progress, how can a Revelation ignore them? For this reason Al-Qur-án deals with our physical nature and its requirements in order to keep them within their legitimate bounds.

Although we have been made capable of meeting all our needs and appetites, they are yet so extensive in their scope that single-handed labour is absolutely incompetent to cope with the task. Nature has provided for this emergency. Nature has made us sociable beings. Circumstances compel us to live in what is called society, and help each other in our needs. But no society can exist, unless we respect each other's rights and have mutual confidence, one with another. Even a family cannot be said to live in which the parents are not respected by the children. The Ten Commandments of Moses are a sort of basis of the social fabric. But the need for them had existed long before the Exodus. Even a few families cannot contrive any sort of society without them. The deciphering of the lately discovered Himyaritic Tablets clearly establishes the fact that the Commandments had been revealed long before the time of the Israelites, and were only repeated in the days of Moses.

If Nature made us sociable it has also made us capable of producing a larger number of things than we require. No animal, with the exception of very few, stores up things

THE BIRTHDAY OF THE HOLY PROPHET

for the coming days, they labour, for the most part, for their daily requirements only. On the other hand, all the members of a society are not equally active. Many do not bear their share of the burden. Some of us come into this world, crippled or with disabilities, others are not born in circumstances favourable to the proper cultivation of their faculties.¹ But they have been burdened with the same needs as those who can look after themselves. A proportion of the earnings of the more capable hands should surely go to the former. Moral tenets are needed which may inspire us to hold our gains as trustees for the benefit of less fortunate persons.² But there is another class of people who, though quite capable of doing work, are given to ease and idleness. We love ease and rest at night, by instinct, because it refreshes us after the fatigue of the past day and prepares us for the work of the next, but it is apt to get the better of our active faculties, and to breed in us laziness and lassitude. These drones of society either live as parasites or rob others of their earnings to meet their own needs. It engenders their criminal tendencies which burst out in offences like cheating, theft and murder. Again, the protection of property acts as the best incentive to work; so we do need teachings that will not only inspire us with charity and kindness but also protect us against the depredations of idleness and crime. The Ten Commandments may be the bed-rock of legislation, but an evolved society with all its complications, must have a Revelation like the Holy Qur-án to satisfy its requirements.

THE BIRTHDAY OF THE HOLY PROPHET MUHAMMAD

On Thursday, the 14th December 1933, the Lady Evelyn Cobbold, who is the first English woman to perform the Hajj, held a reception to honour the memory of

¹ The Holy Qur-án, 16 : 75, 76.

² The Holy Qur-án, 33 : 72.

the Holy Prophet at the Carlton Hotel, Piccadilly, London, W. 1, under the auspices of the Muslim Society of Great Britain.

Before the appointed time of 8-30 p.m., friends of all denominations and nationalities began to pour into the hotel to pay their humble tribute to the memory of one of the few greatest men whose names are permanently bound up with the destiny of mankind. In this assembly, as in previous years, could be seen Indians, Afghans, Egyptians, Syrians, Hindus and Englishmen (both Muslim and non-Muslim), Persians and Arabs.

The occasion is becoming more popular than ever, and is gaining in importance and its far-reaching effects as years pass by. It always serves to bring a good few non-Muslims nearer Islam and the Holy Prophet Muhammad (peace be upon him.)

The Chairman of the Society, Mr. Bashyr-Pickard, B.A. (Cantab), while requesting the Arabian Minister to take the chair made the following introductory remarks :—

My brothers and my sisters, to-night we are met together for the happy purpose of remembering with honour the actions and the sayings of the Holy Prophet Muhammad (may the Peace of God be with him ! and praise be to God, Who sent His Messenger) !

Before we enter upon this evening's programme, perhaps I may be permitted to make a few introductory remarks concerning the Muslim Society of Great Britain, the Society under whose auspices we are met here to-night.

The Muslim Society of Great Britain is not a recently established Society. Founded originally by the efforts of the late Khwaja Kamal-ud-Din, it has for a number of years past fostered the growth of Islam in this country. A little over a year ago the Society was given additional impetus by careful re-organisation, and its progress has

resembled the description mentioned in the Qur-án, Sura 48, entitled The Victory : " like as seed-produce that puts forth its shoot, then strengthens it and stands firmly on its stem, delighting the sowers."

To be brief : the Muslim Society of Great Britain is organised to be the chief representative Society of Muslim interests in Great Britain ; it is formed to defend the individual and collective interests of every Muslim of whatever nationality, whether permanently resident in, or for the time being staying in, the Kingdom of Great Britain. The Muslims are as brothers one to another, and the cause of Islam in these Islands will best be served by the Muslims banding together into one active brotherhood under the auspices of the Muslim Society of Great Britain.

The Joint Secretaries of the Society are here to-night and will be pleased to answer enquiries and to give full information after the conclusion of the evening's programme.

To proceed : the Society feels very gratified, and indeed honoured, that the Hostess of the evening should be the Lady Evelyn Cobbold, the first English woman to make the pilgrimage to the Holy City of Mecca.

At the same time the Society highly appreciates the honour conferred upon it by the presence of His Excellency Sheikh Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Abdul Aziz al-Saud.

I feel that His Excellency Sheikh Hafiz Wahba needs no further introduction to this assembly, and I, therefore, now have pleasure in requesting His Excellency to take the chair.

His Excellency thanked the Society for the honour it had done him and proceeded to call on Mr. David Couan, a young Scotch Muslim, to recite the Qur-án to open the

meeting formally. Mr. Couan, it will interest our friends to know, is a budding scholar of Arabic in which he won a scholarship at the London University. He is a very keen Muslim, and is very anxious to serve Islam as a missionary. His pronunciation of Arabic is in no way inferior to that of a born Muslim. He was followed by the Lady Evelyn Cobbold who dealt with the moral aspect of the life of the Holy Prophet. She pointed out how the Holy Prophet had to suffer in the service of truth and also how finally the cause of the Holy Prophet prospered. She followed up her lecture with lantern slides showing the Cave of Hira, the Mosque of the Prophet, the Mosque of Qiblatain, the Kaaba, the Grand Mosque, the Tower of the Prophet, Jabal Ohod and various other views of Mecca and Medina connected with the life story of the Holy Prophet. This novel step went a long way to help Muslims, steeped in love for the Holy Places, to live for a brief space of time in the days of the Holy Prophet. As to non-Muslims, it went a long way to impress indelibly the brilliant speech which Lady Evelyn had already made.

Her Ladyship was followed by Mr. Bashyr-Pickard with a short concluding speech :—

My brothers and my sisters, we are now approaching the end of our programme, but there is still time for a few words, and, while being brief, I hope that nevertheless my message will be quite clear.

I am going to quote from the Hadith, translated, the Sayings of the Holy Prophet Muhammad (may the Blessings of God abide with him!) Consider the quotation, and think how excellent the Messenger and how perfect the Way. The Holy Prophet said; “ My Cherisher has enjoined upon me nine things :—

1. To reverence Him externally and internally.
2. To speak truth, and with propriety, in prosperity and in adversity.

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3. Moderation in affluence and in poverty.
4. To benefit my relations and kindred, though they do not benefit me.
5. To give alms to him who refuseth me.
6. To forgive him who injureth me.
7. That my silence should be attaining a knowledge of God.
8. That when I speak, I should mention Him.
9. That when I look on God's creatures, it should be as an example for them, and God has ordered me to direct in that which is lawful."

Passing now from the Messenger, let us consider the Way, the Perfect Way of Islam. Praise be to Him, the One! to Him, Whose Knowledge has no bounds! to Him, Who is the Guide! to Him, Who sent down His Religion to the Holy Prophet, and Who perfected the same for mankind, even the Most Merciful, the Lord of the worlds.

O men, O women, do you desire religion? or, in these latter days, are ye careless? Do ye put your trust in empires, in mechanical civilization, in achievements and in inventions, forgetting God? Know that empires rise and wither; time eateth them; but God (praise to His Name!) is Eternal. Seek relief from your brief mortality in Him, the Ever-Living. Know that material things sicken and deaden; they stultify; they oppress; but the spirit is free and liveth and rejoiceth. The Way of the Spirit gaineth victory over material things, escaping their slavery and making them as its slaves. The Way of the Spirit is the Way of Islam. Islam triumpheth over death! Islam linketh the present life with the Hereafter, so that they, who walk in the Way of Islam, shall not fear death, shall not be oppressed, neither shall they grieve, but, already in this life, have they found their Lord, and entered into His Peace, tasting aforehand of Paradise,

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Praise be to Him, the One ! the Almighty ! the Merciful ! There is no god but He, Lord of the worlds, the Lord of Peace.

The Chairman brought the meeting to a close by asking the audience on behalf of the Lady Evelyn Cobbold to partake of light refreshments which her Ladyship had kindly provided for them.

The occasion, was, in every sense, a success. The thanks of all Muslims are due to her Ladyship for kindly acting as the hostess of the evening, and to the organisers for arranging the function, the importance of which cannot well be over-estimated. The Holy Prophet is grossly misrepresented in the West, and efforts of this nature deserve every support and recognition as they go a long way in ramming the misrepresentation.

It is pleasant to reflect, by the way, how the Woking Muslim Mission authorities are reaping the harvest of a seed sown by them some 21 years ago. The present Imam, Moulvi Abdul Majid Sahib, deserves special congratulation in this connection. It was he who, about a year ago, re-organised the British-Muslim Society, yoked the juvenile spirit of the British-Muslim youths to its service, and pushed it forward in the field of practical work. It was, indeed, a very timely step that he took. Islam has advanced far enough in England to need a movement that will not only gather the scattered numbers of believers in a new social life, but will also train them up for an active co-operation with the Mission in the matter of the propagation of Islam. Thus if *Tabligh* (or preaching) had for long been the sole concern of the Mission its counterpart, the *Tanzim* (or the internal organisation of the new community), has, of late, attracted the special notice of the Imam Sahib, and the recent vigorous activities of the Muslim Society of Great Britain are a happy reflection of this new orientation.

THE MORAL ASPECT OF THE LIFE OF THE HOLY PROPHET MUHAMMAD

BY THE LADY EVELYN COBBOLD

A speech delivered at a reception held in honour of the memory of the Holy Prophet:—

Ladies and Gentlemen and you especially, my Brothers and Sisters in Islam ! I welcome you here to-night when we are gathered to honour the memory of the Great Arabian Prophet and celebrate the anniversary of his birth. You have heard that I was privileged a few months ago to visit the Sacred Places of Islam and do the pilgrimage to Mecca, the city where Muhammad was born and where he lived the first 40 years of his life, esteemed and honoured by his fellow-citizens who gave him the title of *Al-Amin*, because he was known never to break his promise, or do a mean action, or tell a lie, or let down a friend. He always had a smile for the little children he loved, and a helping hand for those in need. Muhammad felt deeply the degradation of his people who were sunk in idolatry and superstition, offering human sacrifices, burying their unwanted female babies alive, and doing other unnameable atrocities. In those days Muhammad was wont to retire to a lonely cave situated in the barren hills that surround Mecca, and in this cave he spent long hours and days and even weeks, in prayer and contemplation, and it was in this cave—the Cave of Hira—that he first realized that he was divinely inspired and that he had a message for humanity.

It must have been hard to his sensitive mind, to leave his quiet, well-ordered life and plunge into the strife and bitter recrimination that he felt would ensue, when he called on the tribes to forsake their idols and worship God alone. He knew that his own relations, the Quraish,

would be among his worst enemies, as they had been for over 700 years hereditary guardians of the idols in the Kaaba and had a vested interest in the old worship. At first the Holy Prophet opened his soul only to his wife, Khadijah, who became his first convert and to a few of his intimate friends, but on receiving a further Divine Command to preach the Truth to all men, Muhammad, overcoming his diffidence, called on his fellow-citizens to assemble on the hill of Safa, where he addressed them in the following words (I propose to read to you because, though they have lost somewhat their beauty and force through the translation from the original Arabic, I think you will still find them beautiful): "Oh ye children of the Mighty One! do you take me to be true or false? If ye consider me to be true, will you hearken to what I say? The caravan of our life will one day surely depart hence. Beware ye of the time when death shall attack. All in their turn will leave you, whether it be your relation or belongings. If there be any bliss remaining with you, it is the good which ye have done in your life. God alone is worthy of praise. His name is worthy of repetition. His thought is worthy of contemplation; His command is worthy of obedience and His Majesty is worthy of service. When ye think, think only of Him; when ye bow, bow only before Him; trust Him alone, fear Him alone, and serve Him alone. No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless before Him. The sun and the moon are motionless in His Presence. Mighty Kings are submissive before His Exalted Majesty. The righteous and the pious are absorbed in His Presence. Neither the hermit nor the orthodox has any power in His Kingdom. Neither the ascetic nor the mystic has a voice in His Court. Therefore count not on a mediator between you and your God."

The storm of anger that followed this public announcement forced the Prophet to discontinue, and he was shouted at and called a madman. Cruel abuse and satire was hurled at him when he showed himself in the streets of the city. But inspired by the knowledge of his Divine Message he continued to preach from the street corners, the market place, and the hills and he gained many converts. When he found he could not protect his disciples, most of whom suffered martyrdom, he advised them to emigrate with their families to Abyssinia and Medina, while he himself remained on at his post. But after a time, finding his life was in danger, he fled with one faithful friend Abu Bakr to Medina, where he received a warm welcome from the Muslims already gathered there. But there was no peace for Muhammad in Medina ; it was an endless *Jihad*, striving of good against evil, until after ten long years the good prevailed. Idolatry was overcome and the Arabs of the great peninsula embraced Islam. The Prophet returned to his native city, Mecca, in triumph. He was virtually king of Arabia, with the rulers of neighbouring kingdoms seeking his friendship. But he refused the pomp and pageantry of kingship and returned to his little house in Medina, where, when not immersed in affairs of State, he continued to live his former simple life subsisting generally on dates and camel's milk.

But the long years of hardship had told on the Prophet—thirteen years of cruel persecution in Mecca, followed by 10 years of ceaseless *Jihad* in Medina. And now feeling his end near, he called on his disciples to carry on his work, urging tolerance : “ Let there be no compulsion in religion,”¹ and enjoining on them the necessity of acquiring knowledge for “ the ink of the scholar is more precious than the blood of the martyr ;” “ Acquire knowledge—it enableth its possessor to distinguish right

¹ The Qur-án Chap. II.

from wrong, it lighteth the path to heaven, it is our friend in the desert, our society in solitude, our comrade when friendless, it guideth to happiness, it sustaineth in adversity, it is an ornament among friends and armour against enemies."

The mission of the Prophet was accomplished and his intrepid spirit took flight to the blessed companionship above, and thus ended a life devoted to God and humanity. His disciples fired by his example carried the Faith of Islam not only through Asia but to Egypt, through Northern Africa, Spain and Southern Europe, establishing universities, mosques, hospitals and schools of learning in the cities, holding the flame of their Faith and the torch of civilization to a darkened Europe sunk in ignorance and superstition.

Muhammad was the greatest Prophet and the greatest legislator the world has ever seen, and for us Muslims to whom has descended the heritage of his example and the glorious Qur-án, it is for us to try and follow in his footsteps and live the life he would have us live, holding to our Faith and who knows that one day Islam may help to heal the wounds of humanity.

THE POST-WAR PROBLEMS AND THEIR SOLUTION

BY THE HON. SHAIKH MUSHIR HUSSAIN KIDWAI

"Never again" was on the lips of everybody when the Great War was being fought out to its bitter end. After the slaughter of hundreds of thousands of men, after brutal devastations and after a loss of millions upon millions of money, the War came to an end in the utter collapse of the defeated Powers and the complete exhaustion of the victors. Both find themselves now, more or less, in a helpless condition after the disastrous struggle

in which they were involved. The fact is that the victors are now more anxious as regards the future than those who were defeated. "Never again" is more loudly and emphatically on the lips of the victors than on those of the vanquished. The victors are feverishly engaged in designing some sure means to prevent any future cataclysm which, when it comes, is certain to be hundred times more murderous and more devastating than the last one was. Every thinking man with the least foresight knows that another catastrophe is impending if no drastic steps are taken, and taken almost immediately, to delay it even if not prevent it. Hence we notice these leagues, these peace pacts, these armament conferences, and so forth. But these efforts show how short is the memory of men, at least of statesmen. The same means which are being adopted now to stop war were adopted before to prevent the very war which has been so disastrous. Treaties for offensive and defensive purposes were formed, alliances made, entente cordials forged, groups of nations formed, arbitration courts established and Palaces of Peace built. It is a matter of tragic remembrance now that the mightiest autocrat of the century, who had the command over the largest army in the world, himself issued a manifesto for the World Peace, much over a quarter of a century ago, when he was at the full zenith of his power and prestige. Europe respectfully accepted his manifesto and tried to work out a practical scheme for the desired World Peace. But such was the irony of fate or so much wrong were the means that had been adopted to obtain the World Peace, that it was not long after the Czar's manifesto mentioned above, that Russia, under the very Czar, was engaged in a terrible war with another Power. It was not very long after that the Great War itself came which cost that ill-fated monarch who had issued the manifesto for the World Peace his own

life, his throne, his all. Neither the arbitration courts nor the Palaces of Peace created that good will among the peoples and nations which could suppress the brutal passions of man. The demon of war remained unfettered, and he will remain unfettered unless humane moral sentiments are strengthened to check the demon. Always the social fabric, the political ideals, economic conditions and even religious and moral conceptions get affected by the clash of nation against nation.

The crusades, which were international, revolutionised all the western part of the world and all the human institutions of Europe. The very ideals of its natives were altered as a consequence of that great political attack by the barbarous peoples of Europe upon the most civilised and cultured government and nation of the time. In spite of a tremendous combination and enthusiasm and fury, in spite of a revolting butchery committed by the European savages, ultimately the attackers were defeated. They failed to achieve their objective. But that failure proved a blessing for them in the long run and Europe began to shake off its blind, foolish faith, its lethargy and its ignorance. Europe began to turn a new leaf in its life—a life of vigour, of reason, of science and of inventions.

Europe not only humbly bowed itself before the might and the arms of the cultured and advanced Muslims whose hearths and homes it had furiously attacked, but it also did a very clear thing. It began to give itself devotedly under the tutelage of Islam and commenced to cut down those iron fetters with which the Christian ecclesiastics had chained the Reason. The fury and fanaticism with which the people led by the priests attacked then the few learned persons in Europe were abated to the extent that persons even from distant and isolated England were found in the colleges opened by Muslims in Spain and in Sicily to learn science and philosophy. The more the age

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of Reason advanced in Europe the less became the influence of the religion which was based upon ignorance and whims and superstitions and fables and impracticable dogmas.

The same was the case after the Napoleonic wars. They effected an all round change. So has done the last Great War. It has caused not only tremendous territorial changes in the generations—old Empires and Kingdoms and dynasties, but also in human society, in political ideals and in economics. We are too near the time to fully appreciate all the changes the Great War has effected. It will be for the future historian to notice those to their due extent. However, there are certain changes which are facing the present generation so closely that one cannot but notice those. In fact the changes are too stupendous and in too important departments of human life to be ignored.

The greatest change has come in the religious conception of the Western "Christian" peoples. Christianity as known to the West has proved itself unacceptable to any reasonable man or woman. Its very foundation has been found out to be sin, crime and blood. It morally has also proved impracticable and its social aspect unwholesome. And worse of all, it has proved itself utterly useless in human life, present or future, and because of its wrong and unhelpful conception of God it has provoked an anti-god movement.

While a right conception of God can be of unique help in fostering the spirit of equality, fraternity and liberty, of inter-nationalism, socialism and communism and in developing the character of individual citizens of any State, the wrong notions regarding God have resulted in irreligiousness, lack of moral sense and foolish and mischievous anti-god propaganda.

So if it is meant that man should not lose all his godliness and become the most cunning and dangerous

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animal subject to its natural impulses and wild passions, if it is meant to lead human society on to morality, and if it is meant to develop true and beneficent communism, then the first step to be taken should be to present a correct conception of God before all the thinking and reasonable men and to lead the masses to a higher and nobler plan of sacrifice, of mutual amity and good-will. Man should have in view not the personal domination nor material triumphs, nor the supremacy of one race or class or creed or colour or country. His aim should be to establish the *United or Federated States of the World* and to obtain universal good and happiness of all citizens of the one *Great State of the World*—an ideal conceived for the first time in the world by the great Prophet and Reformer—Muhammad.

In my opinion the world needs a standard international coin also to stop the ratio-war.

The first and foremost question, then, is how to improve the character of individuals and of the Society to such an extent as to enable them to overcome those weaknesses which lead to crime or cause mutual ill-will or jealousy ending in deadly armageddons. We must realise that the after-war trend of human thought is towards socialism and internationalism. More and more attention is being now paid to labour. Industrialism is on the increase, and with it the interests of workers are drawing greater and greater attention towards them in every country and every nation. The League of Nation had also had to pay great attention to the needs of Labour. The rise of Bolshevism has, at least, done this good that now no nation can ignore the needs of the working classes who were treated before like slaves of old if not like dumb and driven cattle. But this has stiffened the antagonism between Capital and Labour or Employers and Employed. In certain countries the first have got the upper hand, in others the second. Facicism is a reaction of Bolshevism.

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Both are extremes and both are dictatorships. But no dictatorship can be commendable. Therefore a substitute for both has to be found. What is wanted is not the dictatorship of one class over the other. Equal opportunities and equal rights for the whole human society should be based upon mutual good-will and fraternity of all *not* upon dictatorship of one class even if it be the proletariat over the other.

The other matter drawing the attention of advanced nations is how to encourage internationalism instead of nationalism. With this view a League of Nations was established. It is with this view that pacts are being formed and international conferences are being held. Efforts are being made to limit armaments. The great Powers fear each other. When one suggests a reduction of armaments then the cry of "parity" is raised. And this is natural because each Power wants to safeguard its already acquired position. Those who are on the top do not like to come down to the level of equality with others. I certainly believe that if a crisis comes the peace pacts will be used as mere "scrapes of paper." China and Japan both signed the Kellogg Peace Pact. Both went to war soon after inspite of their signatures on the Pact. We now have three international bodies in existence. One is "the League of Nations" which is already imperialist and is in the hands of powerful rulers of big States. Then there are two International Conferences. One of these is imperialist under a camouflage. The other can be considered a democratic and socialistic body, but it aims, at the point of bayonet, the dictatorship of one class, the proletariat. The fact is that regrouping of Powers is going on under the cover of internationalism and on the pretence of reduction of armaments. Not until the true spirit of internationalism prevails, not until those boundaries are demolished that separate man from man and nation from nation, not until fraternal amity and good-

will become the dominating feature of mutual transactions between one people and the other, between the strong and the weak, the rich and the poor, can real peace be established in this world. These conditions cannot be fulfilled unless one object, one goal, is put before all nations, all peoples. That object cannot be other than the elevation, happiness, and prosperity of the whole Humanity.

One other matter which is agitating the mind of all peoples, mostly non-European peoples, is how to obtain real liberty—liberty of thought, of action, of administration, and of Government, economic liberty and financial liberty, in short, every kind of liberty, without blood-stained revolutions, without an appeal to the arms and force, without anarchy and commotion. The inferiority complex has to be got rid of, and so also the superiority complex. What is wanted is an *equality complex*.

Then, there are also sociological problems to face after the last great upheaval. The after-war society needs a reconstruction of home-life. It wants to settle the nature of the relations between the two sexes. Whether those should be based on mutual love and affection or upon jealousy and rivalry, are also matters under consideration. The question is whether there should be a division of labour on a mutual understanding between the two sexes or one should compete with the other in every matter, in every work, on equal or antagonistic terms?

Besides these, there are at least a few people who do not relish the present day trend of civilization which in their opinion is becoming too materialistic day by day and which is for that reason steadily, though slowly, moving towards a pitfall deep enough to break the neck. But in this world material progress is undeniably essential, that alone can insure the comfort of mankind. How much labour, hardworking and sweating, even of poor dumb beasts of burden, have been relieved by the mechanical

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inventions of man. Science has now become an essential factor in the destiny of mankind. Scientific knowledge, if rightly used, can be a great blessing. If wrongly used, it can be destructive, poisonous and annihilating. So man has to learn how to use scientific knowledge (*Hikmat* as the Qur-án calls it) rightly. He shall have to go to a teacher to learn how he can avoid using wrongly that scientific knowledge which he may have gained through God-given intellect of his.

Then, there is the great economic problem which rests most upon the right or wrong basis of industries and exchange or barter. Rationalisation has proved a double-edged weapon. While the labour-saving machines have added to the comfort of man, they have also increased unemployment. In my opinion the present-day world-wide depression is the natural result of the material civilisation itself. Manufacture of things is increasing. It is getting more and more widespread and the number of customer countries is declining as they themselves are developing the industries. So in countries an over-production is going on daily which results in dumping and slave labour and unemployment, etc., etc., and affects the standard of living reached at the time of prosperity.

Thus there are multifarious problems—political, social, moral, scientific, economic, etc.,—which have to be solved after the Great War. All and each must be solved rightly so that the result be peace and good-will on this earth which Jesus Christ so heartily desired, but was completely unsuccessful in obtaining.

After having studied the post-war needs of the world and after having studied different institutions, systems, religions, which the world can go to for achieving its goal, I say it boldly and emphatically that the present-day man will have to go to Muhammad to gain his objectives. Islam

offers the most rational and *beneficial* (beneficial in this world in our daily work and life) conception of God which every well-educated scientist must accept or every moralist or social reformer must admit and which even an atheist need not reject—nay, which every atheist must accept if he has any taste for knowledge, Philosophy and Science, and desires to know the “ Why and How ” of the universe in which he himself is a unit, and if he means to live a sociable gentlemanly life as a good citizen even as he must accept the definition conceived by Euclid of the *Point* upon which he built a Science of mathematical exactness. The *Model Nation* which the Prophet Muhammad created and the lightening progress which that nation made in territorial acquisitions, in intellectual triumphs, in culture, in science, in governmental capacities and in the standard of civilisation, was due to the most perfect conception of Allah and his ninety-nine Attributes by the Prophet. The most marvellous miracle of Muhammad was his conception of God.

Islam would also pervade the earth once more with the spirit of communism and internationalism which will be based upon mutual brotherliness and equality as against dictatorship or autocracy. It will carry man to that height where all the boundaries, all the marks of distinction will disappear and the whole Humanity will be welded into One Nation—thus doing away with the need of nationalism and internationalism both—and the whole World will become One State, abolishing all the geographical demarcations.

Islam would confer full liberty on every people advanced or unadvanced, powerful or weak. It will induce advanced nations to take a brotherly interest in the weaker ones, and to teach them how to advance. It will make the powerful nation a bulwark of the weak until the latter also grew strong and could stand upon its own legs.

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Islam will solve the domestic problem also. It has guidance for every position in life, for men as for women, for father and mother, for son and daughter, for husband and wife, for civil servant or soldier or peasant, for all and yet all. Muhammad himself has left personal example in every walk of life. He was the best Exemplar, the Universal Reformer. He preached what he practised. He has shown us how to respect one's mother, how to cherish one's daughter and how to love one's wife and this in an age when all over the world in Europe as in Asia and Africa, woman was treated as a chattel. Woman had no right of her own then, and the birth of a daughter was considered by Arabs, Spartans and Hindus alike as a calamity, and the little girl was buried alive often by the displeased father himself. In a truly Muslim home every body knows the rights, privileges and duties of every member of the family. There is no rivalry of sexes. A married life is preferred to a single life. The Qur-án lays down the object of marriage to be mutual love and purity and not passion.

Like domestic or family happiness Islam guarantees the highest possible scientific and material progress if it is rightly followed. It is a Muslim's daily prayer to obtain "all that is good and beautiful" in this world, to find out the mysteries and secrets of the whole nature and to make use of all those treasures, all those gifts which his Merciful and Gracious Maker, the *Rahman* and *Rahim* Allah, has kept stored for him in the bosom, or on the surface, of the earth, under the deep sea or up in the air. It should be a Muslim's ambition to make all that is in Heaven or Earth subservient to himself. No other institution encourages knowledge more than Islam does, and Islam alone saves men from making such a wrong use of that knowledge as ultimately hurts mankind.

Most of those very problems which are agitating the minds of nations and peoples, reformers and statesmen to-

day were present before the Prophetic genius of Muhammad over thirteen centuries ago. He solved them all and solved them not only in theory but in practice although man was far less advanced in his intellect then and could not understand and do full justice to the several solutions dictated by the Great Prophet. Man then could not take full advantage of the encouragement which Muhammad (peace and victory be for him and his) gave to the acquirement of knowledge and to that in Science in particular. Islam encouraged not only moral and spiritual developments but also high material and scientific progress. This latter will be appreciated better now that human intellect has advanced. It will be appreciated more and more as the human intellect makes further progress.

Therefore, I would commend to all those statesmen and rulers of kingdoms whose ultimate goal is to achieve universal happiness, prosperity and well-being, to obtain the good of not one class of people or of one nation or of a group of nations but of the whole humanity, of the whole world, Islam,—pure, simple, chaste Islam—the religion of stones and minerals, of vegetables and plants, of birds and animals, and of angels and men—men worthy of the kingdom of God in Heaven and on Earth—men worthy to be reckoned as the master-piece in the whole creation, men worthy to be given the reigns of Government of this “Wonderland” men worthy to be the vice-gerent of God Himself.

In a speech in London a few years ago when the sword of Europe was against the Muslim nation I said :—

“We should live for the good cause. We have the example of our Holy Prophet—the greatest and best man known to humanity before us. Even in direct adversity, when all alone, surrounded on all sides by blood-thirsty enemies, he never lost his heart ; and when he succeeded

in securing a few followers he inspired them with a spirit and moral courage that in a few years, on the one hand, they overturned the empires of Caesars and Khusroes, and on the other, evolved the most magnificent civilisation of their own and developed wonderful arts and sciences.

"We are proud of our civilisation. It compares favourably with even the most modern civilisation. In certain respects it is decidedly superior. Our civilisation secured the happiness not only of the rich, but also of the poor. Capitalism and dukedoms both were unknown to it. It was based upon co-operation, not competition. It eased the natural struggle for existence, not embittered it. It was international, and a world factor, not limited to mere nationalism or narrow patriotism. It preached sympathy and assistance for the weak and the poor and did not prompt the desire to trample them or exploit them. It established universal brotherhood and was not fettered by the distinctions of race, class, colour, or country. It brought forward men sober and straight, not drunkard and deceitful. And above all, it taught man to worship One Loving and Living God and not to worship the goblins of gold or demons of dollar.

"As to arts and sciences, Europe owes Muslims a deep debt. Chemistry, by the help of which European nations invented asphyxiating gases and tear shells to kill their own brothers, was our science. We taught Europe arithmetic, trigonometry, algebra. We founded libraries and colleges. We introduced many medicines, instituted hospitals, even with lady doctors and nurses, in Europe. It was the admirals of these very Turks whom Europe wants to destroy who taught Europe (Venice was then called the Queen of the Sea) how to organise navies on scientific lines. We invented the compass. Arsenal, magazine, admiral, are our words, which Europe has borrowed, and so are many words of science, astronomy and art."

I call all men, Black or Brown, Red or Yellow or White, colourd or discolourd, to follow that Model Nation which the Prophet Muhammad created and to keep before their eyes that civilization and culture which Islam brought into existence which was based upon morality and material progress and for the advancement of which Religion and Science worked hand in hand.

CORRESPONDENCE

DEAR IMAM,

SOUTHERN-ON-SEA.

I desire to become a Mohammedan and devote my energies to the spreading of the "Faith" in this country.

Will you kindly advise me as to how I may join Islam.

I would like very much to learn of the Faithful in India and elsewhere.

Yours sincerely,

J. D.

THE IMAM,

SOUTHERN.

THE MOSQUE, WOKING.

DEAR SIR,

I gratefully acknowledge the receipt of your *Review* and books, etc., and, after carefully perusing "*Muslim Faith, Definition and Division*," I feel bound to say that the Religion of Islam has the greatest appeal for me, especially because I believe in the following points:—

- (1). Recognition of Jesus and all the Prophets as *Servants of God* and not having themselves *attributes* of the *Godhead*.
- (2). Christianity as to-day in all its forms is a revival of old Pagan Religions and a distortion of teachings of Prophets.
- (3). Recognition and reconciliation of religion to science.
- (4). The position of Marriage and Woman and views on Charity.

Now a few words about myself. I am Irish by descent, and was at one time a member of a *Roman Catholic* "Religious order." I eventually and entirely disagreed on the question of marriage and on the very points that I agree to in the Religion of Islam, in fact, I can say that I have found my *Sanctuary*.

CORRESPONDENCE

I have to-day a wife and two children and so am glad that I did not tread the *Christian Pagan* road of *Celibacy* which leads to inherent immorality.

You are correct in saying that there are misconceptions about Islam mainly caused by the Western theologians and it is up to us to get down to work and undo this evil; I hope to be able at a later date to take an active part in spreading the light and bringing nearer attainment of the greatest ideal of "Universal Brotherhood."

Yours sincerely,
J. O'DONNELL.

NEWCASTLE-ON-TYNE.

THE IMAM,
THE MOSQUE, WOKING.
DEAR SIR AND BROTHER,

It is with great pleasure that I write to you again. As I have stated, I first heard a number of gross mis-statements regarding Islam at the Church Missionary Society, Upper Street, Islington, London, when a boy.

I shall esteem it a favour if I can at any time be of service to you. Also, I shall be glad if you will send me a few of those pamphlets entitled "What is Islam," as I shall try to put them to good use.

Needless to say, I shall always be thankful for any literature you may care to send me.

I am making slow but I hope sure progress in converting my wife. Your good books have already shaken her belief in the "Trinity."

I am, Yours fraternally,
JOHN FISHER.

GHEENT,
HOLLAND.

THE IMAM,
THE MOSQUE, WOKING.
DEAR SIR,

Recently I came across your advertisement "Are You Interested in Islam." I have been born a Catholic but it does not appeal to me as it is a relic of Roman paganism. Does your religion teach universal brotherhood of man and in the Divine Mission of Christ? May I expect a reply at your convenience and some literature?

Yours faithfully,
G. W.

[To the above the Imam sent the following reply.—Ed. I.R.].

DEAR SIR,

I am grateful to you for your letter of enquiry concerning the religion of Islam. I have much pleasure in enclosing some suitable literature herewith. It will interest me very much to know your views thereon.

In case their perusal suggests questions, and I am sure there will be many, please do not hesitate to write to me for further details. I shall always, as far as possible, explain our point of view.

There is one thing, however, which I should like to mention, and I hope your study of this Islamic literature will thereby be facilitated; and that is that there is no enmity between Islam and the religion of Jesus, whom we Muslims respect and reverence as much as do Muhammad.

A Muslim must believe in all the Prophets of God (Allah). This is a teaching, the importance whereof we can only realize when we understand the broad-minded outlook of a Muslim on every social phase of life. A belief in all the prophets of the world, irrespective of the countries in which they were born, is an entirely new note struck in the history of man. The importance of this belief in our life can hardly be over-emphasized.

I may add that, when learning about Islam, you will have because of the wrong ideas on Islam to be found in Europe, to unlearn a lot. It is wrong, for instance, to believe that in Islam woman has no soul, or to say that Islam was spread by fire and sword or that Islam and Christianity, as taught by Jesus, are fundamentally different.

When studying Islam you must bear in mind the fact that the present-day Christianity is not the religion of the Holy Prophet Jesus. Current Christianity in whatsoever form it may exist to-day is the religion of the pagans.

I would, if I may, strongly recommend to you the study of the Holy Qur-án; not a biassed translation by a non-Muslim, but an authentic translation by a Muslim theologian. I shall be only too pleased to recommend a few.

Yours sincerely,

ABDUL MAJID,

Imam.

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

BY MAULVI ABDUL KARIM, B.A., M.L.C.

The opinion prevalent, particularly in the West, that Islam is an unprogressive religion, antagonistic to Science and Civilisation, is absolutely incorrect. Perhaps no religion has been more calumniated than Islam by prejudiced and uninformed critics. Appalling, too, is the ignorance displayed by certain Christian writers regarding the Qur'anic injunctions and the Prophet's teachings. For ages Islam and its Prophet have been most scandalously and deliberately misrepresented in the West, where a despicable campaign of distorting Islamic truths and defaming Islamic culture has been persistently carried on. Things having no existence whatsoever in the life and teachings of the Holy Prophet, and altogether unknown to the Muslim World, have been maliciously imputed to him, and baseless charges have been advanced against his religion. The fact that Islam gave a great impetus to the intellectual development of the human race and Muslims held high the torch of learning and light during the Middle Ages, when Europe was itself shrouded in ignorance and barbarity, has been wilfully suppressed, and the debt of gratitude which the civilised West owes to the greatest of the great World-reformers for the uplift and enlightenment of humanity has been totally ignored.

ISLAM HAS FURTHERED THE CAUSE OF SCIENCE AND CIVILISATION MORE THAN ANY OTHER RELIGION.

The present inheritors of an advanced civilisation in this Twentieth Century might be reluctant readily to acknowledge and adequately to appreciate the great achievements of those who lived and laboured thirteen centuries earlier. But there can be no excuse for the distortion of historical facts or the perversion of established

truths. Some of the facts I am going to relate may well appear altogether amazing ; but there need be no doubt about their historical accuracy and authenticity. Every care has been taken regarding their correctness, and anything in the nature of vague generalisation has been scrupulously avoided.

These facts, it is hoped, will conclusively prove that Islam, far from retarding the progress of Science, the chief factor of civilisation, has vitally furthered its cause more than has any other religion. In fact it was Islam and Islam alone that gave birth to modern science, inaugurated a scientific era in the history of the world, and made the early Muslims precursors of the modern scientists and pioneers of modern civilisation. The subsequent intellectual, and to some extent spiritual, stagnation that came upon the Muslim world, giving rise to a wrong impression regarding Islamic influence, was entirely due to certain historical circumstances similar to those that prevailed in Europe during the Middle Ages, before the Renaissance and the Reformation. The Islamic faith and its teachings were in no way responsible for this social degeneration and political *débauche*.

History bears incontrovertible testimony to the fact that modern progress is the outcome of the freedom of thought and enquiry prescribed by the Holy Qur-án for the Muslims, and not a product of dogmatised Christianity, which proscribed and cruelly persecuted all free thinking and liberal reasoning. The impression that the Christian Church advanced Science and Civilisation is, therefore, as erroneous as the idea that Islam hampered their progress. In fact there can be no sort of comparison between Islam and Christianity as civilising forces. While the former raised its followers to the pinnacle of learning and advancement within a few centuries, the latter kept its votaries steeped in ignorance and inhumanity for more

than a thousand years. "During the darkest period of European history," writes Bosworth Smith, "the Arabs, for five hundred years, held up the torch of learning to humanity." Canon Taylor, after a careful study of the history of Islam, came to the conclusion that "Islam has done more for Civilisation than Christianity."¹ If Europe's indebtedness to Islam for the extraordinary progress it has latterly made in science and civilisation were adequately known, it would astound the modern civilised world. Arthur Leonard has truly observed "Islam, in fact, has done a work. She has left a mark on the pages of human history which is so indelible that it can never be effaced.....that only when the world grows wiser will be acknowledged in full." That the early Muslims made an ineffaceable impression on the cultural development of the world cannot but be admitted by every unprejudiced and fair-minded critic of Islamic history. It is nothing but religious prejudice and an overweening sense of racial superiority that have stood in the way of acknowledgment and appreciation by the West of the glorious achievements of the East. Draper

¹ It may be interesting to know why Canon Isaac Taylor formed such an opinion regarding the civilising power of Islam. He says: "It is not the first propagation of Islam that has to be explained, but it is the permanency with which it retains its hold upon its converts. Christianity is less tenacious in its grasp. An African tribe, once converted to Islam, never reverts to Paganism and never embraces Christianity. When Mohammedanism is embraced by a Negro tribe, paganism, devil-worship, fetishism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, the immodest dance and the promiscuous intercourse of the sexes cease. Female chastity is regarded as a virtue, industry replaces idleness.....law, order and sobriety prevail, blood-feuds, and cruelty to animals and to slaves are forbidden. A feeling of humanity, benevolence and brotherhood is inculcated. Polygamy and slavery are regulated, their evils restrained. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice and the degradation of the people. Islam introduces a civilisation of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity and self-respect. Its restraining and civilising effects are marvellous. How little have we to show for the vast sums of money and all the precious lives lavished upon Africa. Christian converts are reckoned by thousands, Muslim converts by millions. These are the stern facts we have to face; it is a pity to ignore them. We ought to begin by recognising the fact that Islam is not an anti-Christian faith, but a half Christian faith." This unmistakably shows that there is something intrinsically good in Islam which is rapidly spreading without expensive missionary organisations and the offer of worldly temptations.

has truly "deplored the systematic manner in which the literature of Europe has continued to put out of sight our scientific obligations to Mohammedans. Surely they cannot be much longer hidden. Injustice founded on religious rancour and national conceit cannot be perpetuated for ever."

THE CULTIVATION OF SCIENCE WAS HERESY IN PRE-ISLAMIC TIMES

It is well-known to students of history that, before the advent of Islam, the cultivation of Science was condemned as heresy. The reason for this is not far to seek. The bulk of mankind did not know, at that time, how to think in the abstract. They looked upon Nature and her elements, the subject-matter of science, as sacred objects, possessing supernatural powers. They made idols, symbolizing different elements, and worshipped them as gods and goddesses, either for protection from evils or for the attainment of the good things they needed. Thus were the sun, the moon, the stars, air, water, animals and even trees and stones deified and adored. It was nothing unnatural in such circumstances that any deviation from the prevailing belief in their sanctity should have been branded as sacrilege, and any attempt at a critical examination of their potentiality for good or evil stigmatized as profanity. Thus all that was good and useful in the heavens and the earth, remained altogether unexplored, and for thousands of years man did not realise the sublime utility of the forces of Nature. It was reserved for the untutored son of the desert to open man's eyes to the wonderland of Nature by bringing down her elements from the high pedestal of Divinity, on which they had been placed, to the position of servants of mankind. Says the Holy Qur-án :—

Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth its fruits as sustenance for you, and He has made the ships subservient to

you, that they might run their course in the sea by His command, and He has made the rivers subservient to you. And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. And He gives you of all that you ask Him : and if you count Allah's favours, you will not be able to number them ; most surely man is very unjust, very ungrateful.¹

And He has made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His commandment ; most surely there are signs in this for a people who ponder ; and what He has created in the earth of varied hues ; most surely there is a sign in this for a people who are mindful. And He it is who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you may seek His bounty and that you may give thanks. And He has cast great mountains in *earth lest it might be convulsed with you*, and rivers and roads that you may go aright, and landmarks ; and by the stars they find the right way. Is He then Who creates like him who does not create ? Do you not then ponder in your mind ?²

THE SUBSERVIENCE OF NATURAL ELEMENTS TO MAN.

Thus were the gods of the pre-Islamic peoples reduced at one stroke to servants. For the first time in the history of the world the Holy Qur-án declared in unmistakable language that the main purpose for which all objects, from the mightiest sun to the most insignificant atom, have been created, is to minister to man's needs. In the above-quoted verses, everything that man requires has been referred to ; hardly anything that is of service to him has been omitted. Everything in the universe being intended for his use, man has been commanded to investigate their properties and potentialities,—in other words, to cultivate every branch of science. Thus did the Qur-án, by declaring man the lord of the universe and everything in it subservient to him, give a tremendous impulse to the development of scientific research. In fact the foundation of modern science was laid by thus teaching man that it was beneath his dignity to bow down before the

¹ Al-Qurán, 14 : 32-34.

² Al-Qurán, 26 : 12-17.

elements of Nature, and giving him a free hand with the natural forces that were now for the first time to be harnessed for human service. The initiation of the conquest of Nature and the utilisation of its forces for the good of humanity is indeed one of the greatest blessings Islam has conferred upon mankind.

HOW TO UTILISE NATURAL ELEMENTS FOR MAN'S SERVICE

The Qur-án indicated the way in which to reduce Nature to human service. It mentions four kinds of contemplation and observation, viz., *Tafaqquh*, *Tadabbur*, *Tafakkur* and *T'aqqul*. The English equivalents, thinking, pondering, meditation and contemplation do not convey the real difference in their significance.

Tafaqquh is to try to get a correct idea of things and to think about their different features in order to understand them properly.

Tadabbur means to acquire such knowledge about things as may enable man to understand the object of their coming into existence, so that they may be used properly.

Tafakkur means thinking over things in order to find out the ways by which they have come into existence, so that their properties may be discovered.

T'aqqul means to acquire that kind of knowledge which enables man to make right use of different things in every-day life.

Not only have the properties of things to be found out, but also the proportions in which they are to be combined with each other to make new things, are to be discovered. The meditations indicated by *Tafakkur* and *T'aqqul* actuated different kinds of scientific research among the early Muslims.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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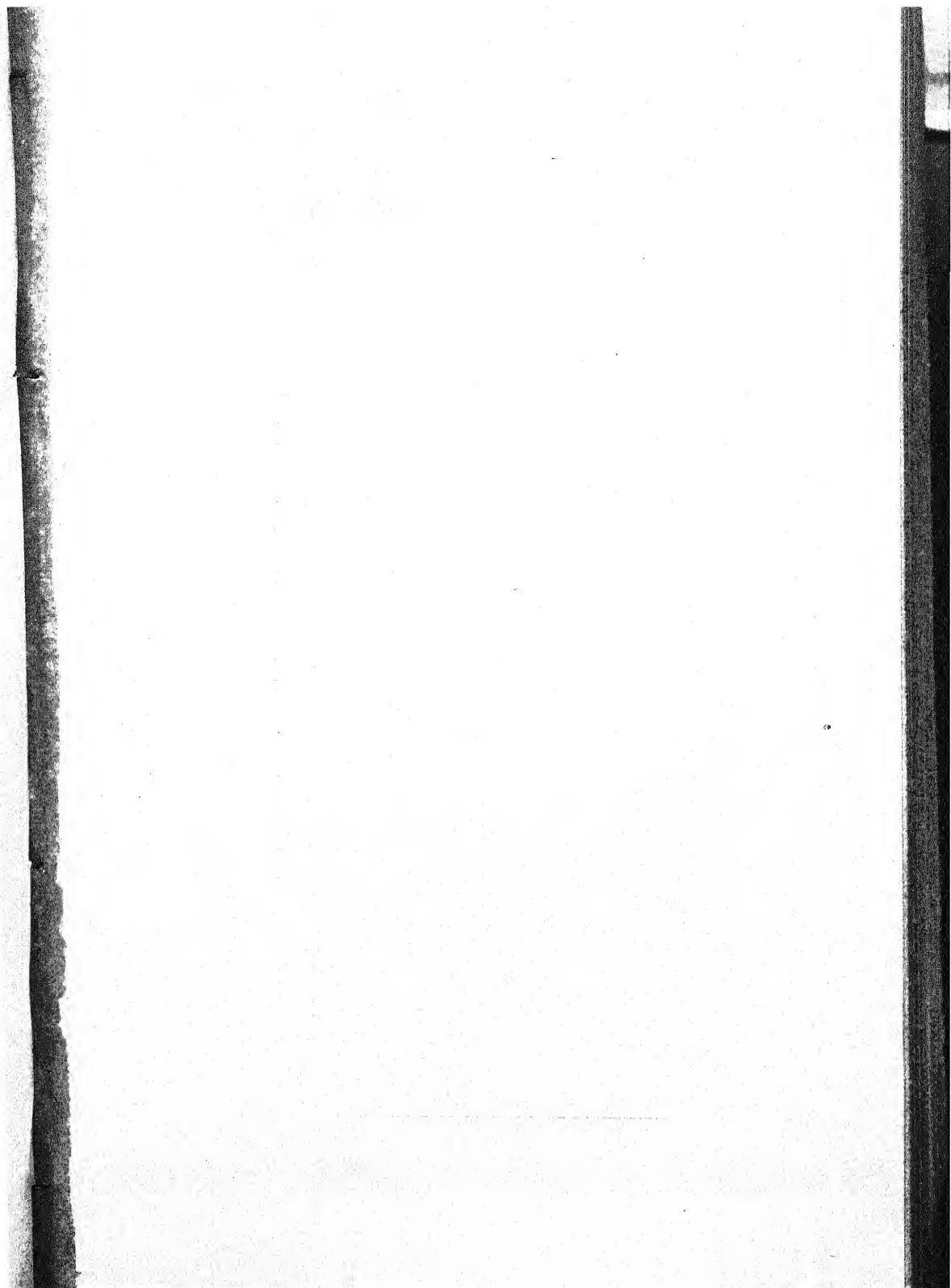
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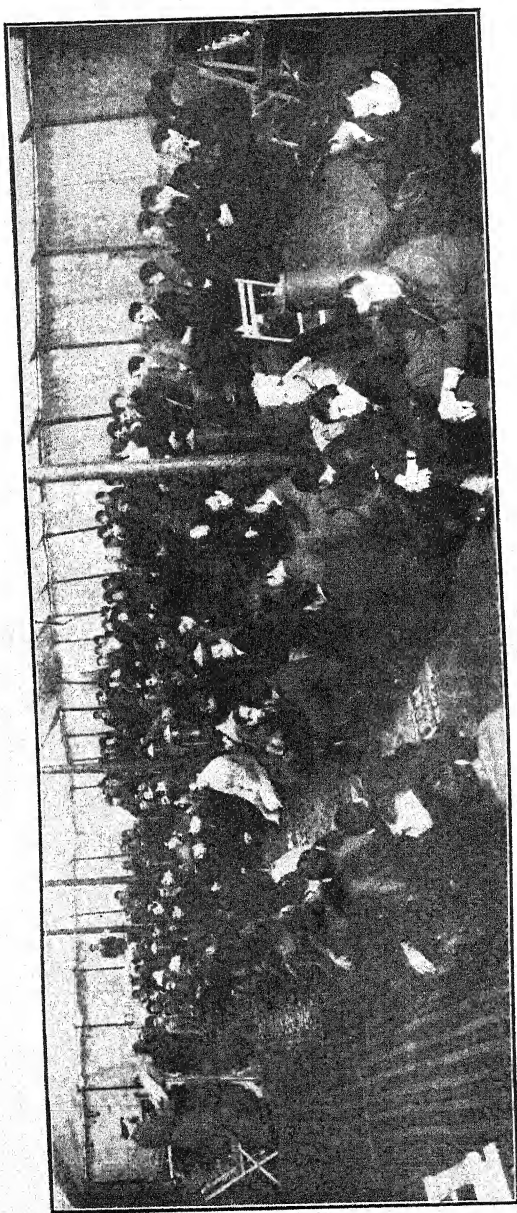
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ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION.

BY MAULVI ABDUL KARIM, B.A., M.L.C.

(Continued from Vol. XXII, page 98).

SCIENTIFIC RESEARCH IS TO THE GLORY OF GOD

This is how the Qur-án placed in the hand of man the key with which the treasure house of Nature could be opened, and Divine Revelation came to show him the way to his material progress. Everything in the universe having been intended for the use of man, it was a virtuous act for him to make research in the realms of Nature in order to discover the utility of its various components. Thus the first principle of progress—the utilisation of the forces of Nature for the needs of man—became an article of faith with the Muslims and impelled them to engage in scientific research :—

Verily in the creation of heavens and earth, and the alternation of night and day, there are signs for men of understanding, who remember Allah standing, sitting and while lying on their sides, and ponder over the creation of heavens and earth (and say) " Our Lord Thou hast not created (all) this in vain. Glory be to Thee. Save us from the chastisement of fire."¹

¹ Al-Qur-án, Chapter 111, 189-90.

The Prophet of Islam went so far as to make exploration in the realms of Nature, which is the real glorification of God, and to place the acquisition of knowledge on an equal footing with His worship. Man was required to glorify God not by the mere expression of lip-gratitude, but by discovering and actualizing the properties and potentialities of the things He has created for supplying human needs. Realisation of the scattered bounties of God was to be the realisation of God Himself. A Muslim was to spiritualize, as it were, his whole surroundings by seeing and feeling the evidence of God's power and love in every blade of grass and in every breath of air. He was, however, forbidden to identify God with anything created by Him.

ISLAM MADE REASON THE TEST OF FAITH

Another reason why science and civilization did not make much headway before the advent of Islam was because learning was confined to a chosen few, and the mass of the people, not being allowed to use their intellect in judgment, had to accept blindly whatever was placed before them as their religion. In fact, before Islam's promulgation religion was synonymous with dogmas and doctrines, rites and rituals, and orthodoxy had placed an embargo on freedom of thought and enquiry. Whenever anyone conceived a new idea, or propounded a new theory, his co-religionists rose against him in arms, and condemned him as a heretic. Some of the most inhuman atrocities ever committed on men in search of truth were thus perpetrated in the name of religion. Now for the first time in the annals of mankind, Islam discountenanced all dogmatic teachings and made reason the test of faith. "The first thing created," says the Holy Prophet, "was reason." "God," he continues, "has not created anything better than reason. The benefits, which Allah gives are on its account, and understanding is by it,

and by it are rewards and punishments." On another occasion the Prophet said " Verily a man has performed prayers, fasts, charity and pilgrimages and all other good deeds ; but he will not be rewarded save in proportion to the sense he employs." " There is no piety," says the Qur-án, " in turning your face towards the East or the West." All this clearly shows that Islam does not regard rituals and ceremonies as essentials of religion. *Imán* (faith) means knowledge of a thing with such a conviction as to its truth as will incite one to live up to it. The word does not signify beliefs that cannot be translated into action. Lest real religion should be confused with the doctrines and practices which Islam enjoins, these latter are called its "pillars." They are necessary only because they lead to human action ; they are of little value if unattended with virtuous acts. In fact, mere dogmatic doctrines have no significance for a true Muslim, who has to observe his religion in every deed and action, in every thought and conception. He may indulge in free thought and free enquiry concerning everything that man's intelligence is capable of apprehending. To him science, the aim of which is truth, is the greatest ally to true religion. " Islam stands almost alone," says Guizot in his *History of European Civilization*, " among religions in discountenancing the reliance on tradition without argument. It demands that its votaries should undertake the investigation of the great work of their faith." Miracle finds no place in Islam to which Nature itself is a revelation of God, and its laws His eternal miracles, unmistakably demonstrating His Majesty, His Omnipotence, His Benevolence. In fact man knows nothing of God except through His work in Nature. Islam thus gave to scientific research a religious aspect unknown and unthought of before.

ISLAM HAS REVOLUTIONISED THE HUMAN MIND

The first principle of scientific progress—the subservience of Nature to man—became an article of faith with the Muslims and impelled them to investigate the marvels of creation. By putting an end to all conflicts between religion and science, Islam revolutionised the human mind and imparted great energy and initiative to it. Moreover, it immeasurably enlarged the boundaries of religion, which had till then been regarded only as a means of man's future salvation, but now came to be looked upon also as an effective factor in his material advancement. Every branch of learning conducive to human weal and progress thus came within the purview of Islam, which harmonised the esoteric and exoteric sides of man's life. This is how modern progress had its origin in the spirit of free thought and investigation engendered by Islam.

ISLAM MADE EDUCATION COMPULSORY FOR ALL MUSLIMS

Of the three chief factors of modern culture and civilization—the subservience of Nature, freedom of thought and dissemination of knowledge—I have already dealt at some length with the first two. Let us see what Islam did for the third. No messenger of God, from Noah to Jesus, had done anything worth mentioning for the dissemination of knowledge, which was selfishly monopolised at that time by a few priests anxious to retain all power in their hands. But the Prophet of Islam, though he himself knew not how to read or write, laid the greatest possible stress on the acquisition of knowledge, and made it essentially incumbent upon all his followers, irrespective of sex, rank, colour and country. *Talab-ul-Ilm Farizatur 'ala Kulli Muslimin wa Muslimatin*: "Seeking of knowledge is imperative for all Muslims, male and female." "He who

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

has been gifted with knowledge," says the Qur-án "has been gifted with an abounding blessing." "O Thou Who hast knowledge, grant knowledge to me," was the Prophet's prayer. He did not approve of his followers being entirely absorbed in the worship of God. Convinced as he was that an ignorant man cannot know God and realise His greatness and goodness, he made the acquisition of knowledge an essential of faith, and a religious duty for all his followers. They were particularly enjoined to be in constant search of knowledge, and were strongly urged to use aright their eyes and ears, through which organs all knowledge comes, with the help of the mind. Thus in that dark age, when the world was enveloped in ignorance and illiteracy, Islam advanced education by making it compulsory for all Muslims. The following quotations from the sayings of the Holy Prophet will show how he availed himself of every opportunity to impress upon his followers the importance and utility of knowledge, in search of which the Muslims were commanded to go all over the world, to all peoples and all nations.

To seek knowledge is incumbent upon every Muslim, male and female.

He dieth not who takes to learning.

A Muslim should study from the cradle to the grave.

Who so pursueth the road of knowledge, Allah will direct him to the road to paradise; verily the angels spread their arms to receive him who seeketh after knowledge; verily the superiority of a learned man over a mere worshipper is like that of the full moon over the stars.

The ink of the scholar is holier than the blood of the martyr.

An hour's contemplation and study of God's creation is better than a year of adoration.

The contemplation of a learned person for one night is more meritorious in the eyes of the Lord than the saying of prayers for several nights.

To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises.

He who acquires knowledge in the way of the Lord, performs an act of piety; who speaks of it praises the Lord; who seeks it adores God, who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects performs an act of devotion to God.

Knowledge enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustains us in misery, it is an ornament among friends and an armour against enemies.

Whoever reveres the learned reveres me.

He who leaves home in search of knowledge walks in the path of God.

Seek knowledge though it be available in China.¹

ISLAM LAID FOUNDATION OF PHYSICAL SCIENCE

Such was the personal teaching of the Holy Prophet of Islam, which, for the Muslims, comes next in authority to the Holy Qur-án. It created an insatiable thirst for knowledge, and caused a tremendous upheaval of science in realms hitherto unexplored. Some undreamt of discoveries and inventions were made, and these immensely contributed to the progress of civilization and the welfare of mankind. Such an extraordinary outburst of intellectual activity was unparalleled in human history. There was hardly any science of which the Muslims did not make themselves masters. They created modern Chemistry, made important discoveries in Astronomy, added much to the knowledge of Mathematics and Medicine, and made most valuable researches in Botany, Geology, Zoology and other branches of Natural Philosophy. The foundation of what is termed Physical Science was thus laid, and the gate of investigation of the marvels of creation was flung wide. By unravelling the mysteries of Nature and widening the scope of knowledge, the Muslims introduced such blessings of comfort and happiness as were unknown

¹At the time of the Prophet, China, then under the rule of the great Tang dynasty, was at its zenith in respect of scientific knowledge. The Prophet urged his followers to go in search of knowledge even to such a distant country as China.

before in the world. For example, there was hardly any delicacy of food and drink at that time, and man generally used to clothe himself in the skins of animals, rough woollen fabrics and coarse cotton materials. The Muslims brought into existence and use various delicious dishes, sweet drinks and perfumes, and fine cotton and silk cloths of beautiful designs. Messengers were sent to India, Persia and Greece to find out hidden treasures of knowledge, and fabulous sums were paid for works which had been concealed for ages from the world. Islam thus inaugurated an era of intellectual liberty and scientific research which brought about the European Renaissance, and introduced into the modern world arts, sciences and other accomplishments which ennobled the heart, elevated the mind and contributed to human happiness.

The height of scientific progress forecast by the Qur-án has not yet been attained. The whole world of creation is full of materials that await man's exertion for their development and utilisation. There are millions of things in the realm of the stars and in the bowels of the earth and the ocean that have been created for man's use. All these have yet to be harnessed in order to meet the increased requirements of human society. The Qur-án repeatedly speaks of their subservience to man:—

And He has made subservient to you the night and the day, and the sun and the moon, and stars are made subservient by His commandment; most surely there are signs in this for a people that ponder.

And if you ask who created the heavens and the earth and made the sun and the moon subservient, they will certainly say Allah.

He causes the night to enter in upon the day and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon: each one follows its course to an appointed time: this is Allah your Lord. His is the kingdom, and those whom you call upon besides Him do not control (even) a straw.

(To be continued.)

EID-UL-FITR (A. H. 1352) SERMON

BY MR. W. B. BASHYR-PICKARD, B.A.¹ (CANTAB)

O men and women, O my brothers and sisters, the month of fasting is finished. Thereby you have been brought nearer to your Lord : (Praise to His Name, the One !) for fasting purifieth and approacheth a man towards God. By the fast you have been strengthened in the Faith, and strengthened against evil; for fasting is a means, a mighty means of guarding against evil. But Islam is not a religion favouring asceticism. Islam is a religion adapted to the needs of mankind. To fast in season and to eat in season, this is good. Control the body, control and direct your desires rightly, this is good. Seek not to persecute your body, seek not to crush and obliterate your human powers and faculties, this is to err. God, Who created you, placed what is good in you and He (Praise to His Name, the Guide !) has sent down the Direction for the perfecting of the same, even the Glorious Qur-án.

O you who believe, you have assembled to-day, some from long distances, to pay thanks and to express your gratitude to God, the Mighty, the Merciful (Praise to His Name, the Bountiful !) ; but I ask you to consider—In your hearts are you satisfied that your numbers should be no more ? that from out of millions but a handful should be found following the Path of Direction, walking in the Way of Peace ? Are you content that your religion, the Divine Truth, even Islam, should be represented in these islands by the Shah Jehan Mosque at Woking, some two or three small Mosques and places of Prayer in the vast city of London ? Are you satisfied with this ? Is this enough ? In an age, when money can achieve so much

¹ Mr. Bashyr-Pickard led the Eid-ul-Fitr Prayers at the request of Maulvi Abdul Majid, Imam of the Shah Jehan Mosque, Woking.

so quickly, is this enough? Are you satisfied? Islam does not lack money. Islam is wealthy. What then is wrong? With money and materials available, it must be the men who are at fault. Why are they asleep? Do they think that God (Praise be to Him, the All-Powerful, the Wise!) do they think that God will accomplish these things, that Allah, the One Supreme Lord will by a miracle establish His Religion in this land and cause His Light to be shed abroad without their instrumentality, without effort on the part of the Faithful? Falsehood assuredly shall perish, shall fade away and be no more! but what shall bring about the dissipation of falsehood? Nothing but the establishment of the Truth, the Divine Religion. Just as the darkness vanisheth and is no more at the advent of the sun, so falsehood must disappear at the coming of truth. Awake, then! Arise! establish the Truth! establish Islam! hold up the light! Can you imagine darkness disappearing except by the shining of the light? So no more can falsehood vanish except by the diffusion of the Truth. To declare and maintain the Truth is better than to attack falsehood. Truth standeth; and falsehood falleth of its own insubstantial nature. So Islam, the Truth, shineth securely, but Islam needeth your efforts. The lamps are lit; but they need hands to carry them hither and thither; and from one lamp others may be kindled, till there be no darkness left at all and religion be only for Allah, only for God, the One, the Most Merciful, the Bountiful, the Very Forgiving, the Wise, the Guide, the Altogether, the Pure, the First and the Last, and until upon humanity there rest the confidence, the kindliness, the helpfulness of established unquestioned brotherhood.

O you, one and all, who hear these words, will you not hasten the day, the golden day, when race shall be but variety in affection; when race shall clasp the hand

of race with affection and esteem, as a loved brother with different gifts, one to another as true helper, one in one respect making up for a deficiency in another respect and all combining together into completeness, into a harmonious design of various colours, but of one beautiful workmanship? Different languages, different capabilities, different excellencies, but all alike servants of the Merciful.

Now I do not claim that I am formulating herein a new idea. World-brotherhood is a well-recognised ideal, and may be advocated by many philosophies and not a few religions, but I seek realities: words and discussions please me not, unless directed towards some good purpose in action. A belief in words is a mere beating of the air; the only true belief is the belief carried out in action. And so I say, if you believe in world-brotherhood, follow Islam and carry out your belief in the reality of action. No race has intrinsically any superiority over any other race. Should any race take upon itself airs, act proudly, and despise another race, it thereby lifteth a bludgeon and battereth brotherhood.

In Islam this cannot be. If one brother is gifted beyond another, it is for the common benefit. So, varied excellencies will make good any deficiencies and strength will aid weakness for mutual benefit.

O you who believe, the three verses I have read to you from the Glorious Qur-án are from the *Sura Al Baqara*, the Cow, and form the concluding portion of that Sura. They portray the basis, the fundamental principles, the sure foundation, upon which rests the eventual victory of Islam.

Let me elaborate a little and show you more in detail the certainty of this matter.

Now : "Whatever is in the heavens and whatever is in the earth is Allah's." The Kingdom already belongeth completely unto God. If you are Muslims, submissive unto the will of God, you are already sharers in this Kingdom. No occasion have you in any respect to grieve. Complete submission annihilates pain. Your belief in the completeness of the power and possession and protection of Allah is a garment of faith, rendering its wearer immune from anguish. It is the Robe of Peace.

Next : "Whether you manifest what is in your minds or hide it, Allah will call you to account according to it." God is All-Knowing. Hypocrisy availeth not, profiteth not. Away with it : Men you might possibly deceive ; but what benefit would that bring you ? Reward and punishment rest with God.

Cleanse your hearts completely : prayer purifieth the heart.

Now again, the next sentence from the Glorious Qur-án states : "Then He will forgive whom He pleases and chastise whom He pleases, and Allah hath power over all things." The account shall be complete ; nothing overlooked ; nothing forgotten ; and you shall be called to the full account : but God is Merciful, Forgiving. Though having full knowledge of the punishment merited, nevertheless your Lord will forgive whom He pleases and chastise whom He pleases. The matter rests with the Wisdom of the Most Merciful of the merciful ones. Seek Him, then, beforehand.

Now again : how is the victory of Islam to be obtained ? By holding fast to the Faith, by belief carried out into action. And what is this belief ? What is this faith ? Let me read again the translation of the verse of the Qur-án : "The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers ; they all

believe in Allah and His angels and His books and His apostles : we make no difference between any of His apostles ; and they say, ‘ We hear and obey ; our Lord, Thy forgiveness (do we crave) ! and to Thee is the eventual course.’”

This assuredly is the true belief of Islam, and to this belief shall be given the victory. Let us examine it, for it is a matter of the highest importance. Let me state the details. True belief comprises :—

Belief in the revelation from God (Whose Name be praised!) unto Muhammad His Apostle, even the Glorious Qur-án.

Belief in Allah, in God, the One, the Supreme.

Belief in His angels.

Belief in His Books (not the Qur-án only) ; assuredly there were more messages than one.

Belief in His Apostles (not in Muhammad alone : may the Peace and Blessings of God abide with him !) ; assuredly there were more apostles than one. Mark, too, how this is emphasised : “We make no difference between any of them.”

We accept NOAH (May the Peace of God be with him !). We accept ABRAHAM (May the Peace of God be with him !). We accept MOSES (May the Peace of God be with him !). And, O you who have English ears, listen) ! We accept JESUS (May the Peace of God be with him !). We accept MUHAMMAD (May the Peace of God be with him !). And others, too, we accept (May the Peace of God be with them !).

The believers say : “We hear and obey.” (We accept the Qur-án and the Messages delivered to the Messengers from God.)

“ Thy Forgiveness, O our Lord, (do we crave), and to Thee is the eventual course.”

Now let us take the concluding verse of the portion of the Glorious Qur-án read to-day from the Sura *Al Baqara*: "Allah does not impose upon any soul a duty but to the extent of its ability." What a glorious verse! Allah, the Creator (Praise be to His Name!) has placed in each being its powers, powers which by Divine Grace may develop; but Allah (Praise to His Name, Who commandeth Justice!) does not require of any soul beyond the capacity He hath given it. This verse places perfection within the reach of every individual created. And what is this perfection? Even to fulfil one's duties to the extent of one's capacities. Perfection lies ready to the grasp of each one. No need to despond, and to hold perfection up as an unattainable ideal. No need to seek consolation in such idle phrases as "in this imperfect world" and "no one is perfect." Why not? Who created the world? Who created man? Will you cast a judgment upon your Lord's creation with such effrontery, with such presumption as to say: "This was imperfectly done"? Nay! I say; perfection rests as a possibility for each one. Your Lord asketh not beyond your power, but, whether you attain that perfection in accordance with your powers, rests very definitely with you.

To continue from the Qur-án: "for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought." Divine Justice, shining through the fabric of life! If you do good, you will be blessed; if you do otherwise, upon yourself is the punishment thereof. This is the Divine Dispensation and remains immutable, quite apart from earthly rewards and the punishments of man-made laws. If you do good, you will be blessed, and, if you do evil, upon your head inevitably is the account thereof. "Our Lord, do not punish us, if we forget or make a mistake! Our Lord, do not lay on us a burden, as Thou didst lay on those before us! Our Lord, do not

impose upon us that which we have not the strength to bear ! and pardon us and grant us protection and have mercy on us ! Thou art our Patron, so help us against the unbelieving people !”

O you who believe, O brothers from across the seas, I feel that I must express to you a special welcome on behalf of England, a welcome from your English brothers in the Faith. You have come to us from distant lands ; you are our guests, and those who love God (Whose Name be praised !) should assuredly honour their guests—an Islamic duty which, I venture to state, is widely upheld. Welcome, then, O our guests, and would that the Muslims of English race were more numerous to make this welcome wider ! so that, not only on this day of blessedness, but on many and many a day you might find its expression sweetening your time of exile. Allah grant it be so !
 ALLAHU AKBAR ! ALLAHU AKBAR ! LA ILAHA ILL' ALLAH !
 W' ALLAHU AKBAR ! ALLAHU AKBAR ! WA LILLAH IL
 HAMD !

Now the time has gone on, and, there remains but little more to add to what I have said. I desire to conclude these remarks upon a note of hope, which, I feel, is not unwarranted. This is the day of small things indeed, but despise it not ! The beginning is made—and a good beginning ! Concentrate your energies with patience and goodwill. Seek the common good with attention and forbearance. Be not ready to expand disputings, but be steadfast in prayer. Do what you can. Spend what you can. Allah does not ask beyond one's power ; and surely with God a small service constantly attended to and carefully carried out is well-pleasing and worthy of reward. Be on your guard ; beware mostly against negligence and inattention for whatsoever lies within the scope of your daily life concerns the well-being of the Faith.

EID-UL-FITR (1352 A. H.) AT WOKING

Above all be constant in prayer ! for unto Allah (Praise to His Name, the One !) belongeth the Kingdom of the heavens and of the earth, and ye assuredly are His servants. Seek, then, your Lord's commands !

O men and women, O my brothers and sisters, some of you, perhaps, have come here to-day out of sincere interest, some out of curiosity. To you I would say : " Behold Islam the worship in congregation of the ONE TRUE GOD (Praise to His Name there is none beside Him !)" To you I would also say : " Religion concerneth essentially the individual soul and God. Consider your case for yourself, and take your stand where is the Truth ! One soul shall not answer for another soul. Whether is it better to err with millions or to find the Truth with few ? Consider, then ; but above all humble yourself and pray for the Grace of God, without which no one can be a believer."

EID-UL-FITR (1352 A. H.) AT WOKING

With the passing of each year, the Eid celebrations at the Mosque, Woking, are gaining in importance. Not only Muslims resident in England, but also the British public itself are beginning to look upon them as two of the outstanding events of the year. The strangeness of the Muslim festival, as such, is gradually wearing away, thanks to the pictures which appear in the daily papers morning and evening, and the films made of the Woking celebrations. The Woking Mosque is to be congratulated on this achievement whereof the importance cannot well be over-estimated, for more than twenty years these festivals have been held, at a great sacrifice by the Woking Muslim Mission. It is perhaps seldom realized that the celebration of such a festival in England and at a Mosque tucked away in one of the beautiful suburbs of London, is a very costly affair, but the money spent is seen to be

more than worth while when one tries to visualize the far-reaching effects with which this step has been blessed, and to look back upon the change it has wrought in the attitude of the average Englishman towards Islam. Such an one does not now feel himself to be quite unfamiliar with the people of Islam as was the case, say, barely 15 years ago.

On Wednesday, the 17th January, 1934, accordingly, the Eid was celebrated, as was the case last year, under the auspices of the Muslim Society of Great Britain, the prayers being offered at 11-30 a.m. The weather left nothing undone to wear the amenities of the occasion. It was threateningly dull and inclement. The sky was overcast, and it had been raining all night. Adequate precautions, however, had been taken to escape the rigours of the mid-winter English weather. A spacious marquee had been erected facing the Sir Salar Jung Memorial House, the lawn was carpeted, and interior of the marquee heated. The weather conditions were, indeed, so bad that, at one time it was feared that all the arrangements and precautions would be of no avail. But the indomitable spirit of the Muslim was not to be so easily daunted. As in years gone by, a multitude of Muslims from all over England poured in to offer their prayers of thanksgiving to God, the Merciful; the be-all and end-all of Eid-ul-Fitr, which marks the termination of the Month of Fasting. In this great international congregation the rough edges of racial prejudices and nationalistic antipathies were conspicuous by their absence. One could see Indian Muslims, Egyptians, Malays, Arabs, Iraqians, Palestinians, Afghans, Germans, Hindus, British Muslims, together with British non-Muslims, mingling in brotherhood. To be in such a gathering is in itself an education. He who has but once visited the Eid festival at Woking takes home with him an impression

and a world-brotherly spirit which can never pass from his memory. A non-Muslim is content with his own idealistic ideas until he sees the actual materialization of those self-same ideas within the fold of Islam. And it was in this feature that the utility of the Eid-ul-Fitr Prayers lay this year. About 300 friends were present, and the prayers were this year led by Mr. William Burchell Bashyr-Pickard, B.A. (Cantab), at the invitation of Maulvi Abdul Majid, M.A., the Imam of the Woking Mosque. This action on the part of the Imam created a most excellent impression among both Muslims and non-Muslims, for it showed conclusively that Islam is not only free from priestcraft, but that it is also as indigenous to England as it is to India or to the place of its origin. Above all, it gave confidence to our new brethren in the Faith. They have now begun to feel that their shoulders also can bear the burden of heavy responsibility which they will have to assume in the carrying of the message of Islam to the people of England. They have begun to realize that the spread of Islam is as much a duty of theirs as of their brethren in the East. Their paths, like the path of every pioneer, is beset with difficulties, but what ideal was ever achieved without difficulties.

The speaker in his sermon laid stress upon the importance of their carrying the message of Islam to the people of England. He also exhorted those present not to be satisfied with the present progress of Islam in the West. With men of his sincerity and courage at work the day, I am sure, cannot be distant when the dream of Mr. George Bernard Shaw (as depicted by him in his "Getting Married") will be realized.

After the sermon was over, Mr. Abdul Majid, the Imam of the Mosque, read a letter from Lord Headley (who is absent from England), which contained a report of the present state of affairs as regards the proposed Nizamia Mosque.

The friends then dispersed to a social gathering and light refreshments, wishing each other a happy Eid, and embracing one another in the Oriental fashion. Gradually they all departed to their individual homes, and thus the happy day was brought to a close.

Amongst those present were Their Excellencies the Afghan Minister, the Arabian Minister, members of the Persian Legation, Sir Omar Hubert Rankin, Bart., Mrs. Buchanan Hamilton and Sirdar Ikbal Ali Shah.

It will interest our friends to know that this year, for the benefit of our poorer brethren living in the East End of London, Eid prayers were also held at the Poplar Town Hall, London, E. Our thanks for this are due to the untiring zeal and co-operation of Mr. Sanaullah, who also led the prayers.

THE WEST IN DIRE NEED OF ISLAM

BY MAULVI AFTAB-UD-DIN AHMAD, B.A.

It is still within living memory how on the acceptance of Islam by Lord Headley El-Farooq in the year 1913, the Muslims of Calcutta, under the wise guidance of Maulana Abul Kalam Azad, resolved in a meeting to send a regular monetary help to the Muslim Mission which the late Khwaja Kamal-ud-Din had started at Woking. Full twenty years have elapsed and the world has passed through a series of revolutionary changes during this period. The great Maulana himself had to pass through various vicissitudes in public life. His attention was taken up in the meanwhile by the political interests of the country of his birth. He tried to serve his community, as he understood it, by a political fight with the power that be. And in this he persisted for a pretty long time. The Khwaja and his silent efforts in England had had to be forgotten as a consequence. The Khwaja, nevertheless, plodded on, dying by inches

in his solitary and almost unaided struggles, and he died at last. It is significant that full one year after his death, the Maulana should speak once more on the very same subject of *Tabligh* in the West. The innumerable events of these twenty years, however, seem to have confirmed him in his views which he had expressed on the subject in 1913. We read the report of his speech in the vernacular papers. It is a long, comprehensive and instructive speech. It surely comes as a great solace,—we should not say encouragement, because we never miss it—to a fanatical band of workers, that we are, in a cause that is regarded as foolish by the worldly wise. It is but necessary that our co-religionists should carefully read the remarks of the Maulana and digest the valuable ideas contained therein. Specially will they hearten those who have been with us all this time through thick and thin. We only wish the Maulana had compared the present prospects of Islam in the West with those twenty years back. He owed it to the late lamented Khwaja, whom he admired so much. Be as it may, the remarks, as they stand, are of great value to the public mind of Islam, as they come from a person who has made a thorough study of the history and religion of Islam and of the various world movements, and has personal experience of a political fight with the greatest of European powers. As workers in the field, we feel it our duty to do something to force them upon the attention of the Muslim public as they tell them of the dereliction of a great duty of theirs. Hence the relevant portion of the Maulana's speech should be circulated as widely as our friends can afford. The remarks were made in the course of a speech at a meeting of the Anjuman-i-Tabligh-i-Ahle-Hadees recently held in Calcutta, and they are as follows:—

“The greatest religious community of the world is of the Christians. You are all aware how, some time after the appearance of Islam, affairs of the world took such a

turn that the different political communities of the world felt the necessity of launching a vigorous propaganda against the Muslims and their religion Islam. Pressed by this necessity the Christians spared no efforts in making this propaganda a successful venture. In the beginning this propaganda took the shape of Crusades. A movement was set afoot in Europe to wrest Jerusalem from the hands of the Muslims on the ground that the great majority of its population consisted of Christians. As many as eight attacks were directed against that city under the influence of this movement. It was Salah-ud-Din Ayyubi, at last, who finally restored the city to the possession of the Muslims. But the propaganda did not die there, rather did it assume greater dimensions, although in different colours. False charges were levelled at the doors of the Muslims in order to create a widespread prejudice and misunderstanding against them. You will be surprised to learn some of these charges. It was said that the Muslims were an idol-worshipping nation, that Muhammad was a golden image which was kept in Medina, that the Muslims had nothing to do with the unity of Godhead, but was a nation given to plunder and loot as the only means of their livelihood. Fortunately this kind of propaganda has now ceased to be in currency in Europe, because the condition of its own religious circle is far from encouraging. The condition is such there nowadays that even if any church leader were to stand up to speak on their own affairs, people turn a deaf ear to him, saying he has gone mad. But the propaganda of the past was so effective in its penetration that the echo of those poisonous ideas is still to be found in the expression of European public opinion. And the poisonous propaganda that Islam is anything but harmful to humanity has been constituting an essential part of its literature, so much so that proverbs are to be found in currency which are based on these false notions.

THE WEST IN DIRE NEED OF ISLAM

“ You do not require any stories of miracle-working to be presented before these people. Europe has broken loose the fetters of religious dogmatism and has entered in an era of reasoning. The present standards of Europe are not those which are unfortunately the standards with the religious leaders of Asia and of the East. When you will offer Islam to these people they will not enquire whether or not there are miracles in it. Instead they will analyse it to find if there is any cold water therein to quench their thirst and any elixir to cure the diseases they are suffering from.

“ The standard of Europe at the moment, consists of this. It is eager to have all its different social problems solved in the shortest possible time. It is in search of such a programme of action as will enable it to live a peaceful and healthy social life. It is anxious to see the impediments that lie in its way removed. And for their achieving all these objects there is only one way, *viz.*, your presenting them with Islam. But before you do this you have to decide in what way you are to present the teachings of Islam before them. You have to face the question, and quite in a courageous manner. There is no harm and no evil in that you have to tread upon new and tabooed regions of thought in tackling this problem. You have to bear in mind that if these teachings are for man and if they are for them to act upon while living on this earth, they have certainly to be presented in a manner that people may not be frightened by them. But if you think that these teachings are meant for the angels then you may go on with your own pet ideas.

“ The nations of Europe have action as their guiding principle of life, and reasoning the light of their way. And as a consequence they are always on the look out for a programme of action. In the beginning they took a programme from Rome but it proved of no use. The

age following the French Revolution and the American Independence gave them the message of democracy. They prepared various prescriptions on the inspiration supplied by this message. One of these prescriptions was of Rousseau. Another was prepared by Karl Marx. And there were many other similar prescriptions prepared by their different philosophers. But all of them proved useless. As a consequence they are in anxious search for new programmes now as ever, and all are proving wrong as usual.

“The prescription, which they need, lies, however, with you, in all its correctness. You have only to present it before them and they are sure to recognise it.... The solutions of social problems, of which Europe is in search, lie nowhere but in the Qur-án. And if you only offer it this water of life it will accept it without delay. It is already tired in its search for the right prescription, and its thirst still remains unquenched. So it has been compelled to incline towards this spring of life.”

TWENTY YEARS AGO

THE BISHOP OF WINCHESTER AT WOKING AND ISLAM¹

We are pleased to note that the Muslim Sunday lectures at the Woking Mosque, though in their early stage, have not failed to invite the attention and courtesy of the Church dignitaries. We find that we have been alluded to in the speeches of various reverend gentlemen who have taken part in certain public functions in the last two weeks at Woking. When speaking at the C. M. S. Anniversary, Dr. Weitbrecht, late of the Batala (India) Mission, made the following remark about our work: ‘It was a movement which had to be fought. . . .’

We, however, reproduce here what we find in the columns of the Woking Herald of March 20, while reporting the speech of the Bishop of Winchester:—

“In his address to the candidates after laying-on of hands (when performing the rite of Confirmation at Christ Church, Woking), the Bishop, in speaking of the difficulties they would

¹*Islamic Review*, April, 1914.

have to contend with in life, said he wanted them to be not merely good men and women, but also Christian men and women. Since he was last in Woking he understood there had been started amongst them a movement of the Mohammedan religion. That was rather a difficult thing for Christian people to know how to consider, but he wanted them to look upon the good side. They must evidently behave with charity and courtesy, but they could not help entirely refusing it as a religion, although it helped them to understand what the truth of their own religion was. Heaven forbid that he should say the Mohammedans had no goodness in them, and he often thought they set Christian people an example in the matter of prayer;

AFTER THE BATTLE OF LIFE¹

Naked I stand before Thy Throne,
 My hands upon my breast,
 My happiness in Thee alone
 And Thy eternal rest.

Not slothful rest, as some would think,
 But rest from earthly fears,
 The stream of life to freely drink
 Which in Thy home appears.

Dear Father, I can praise Thee now,
 The lengthy struggle o'er,
 Again repeat the oft told vow
 And thank and love Thee more.

My gratitude is sweet to Thee,
 Though smell the offerings seem;
 It is the offering of a soul,
 And is no fancied dream.

The earthly treasures now with me
 Can never fade away;
 Intensified they'll ever be
 For all eternity.

HEADLEY.

¹*Islamic Review*, April, 1914.

RETRIBUTION IN ISLAM

BY DR. MUHAMMAD ALI AL-HAJ SALMIN

The laws of the world, both national and international, are not sufficient to give to the world international peace, justice and public tranquillity that is needed, because they are not complete or perfect. The very fundamentals on which these laws are based are not compatible to human nature. While, on the other hand, the Islamic laws of justice and retribution, based as they are on human nature, are consistent in every way.

Christians who regarded the teachings of Christ, and non-co-operators who think the non-violent resistance of Mr. Gandhi as the sure means of international justice, only see one side of the picture, conclusions that are based on the one-sidedness can never be correct.

For example the Christian teaching is that if the hand or voice is not raised against the doer of an injustice or cruelty, then the doer feels ashamed and resists from doing wrong in future. This is true, but only in few cases when the injustice or injury is done on account of some misunderstanding, but not in all cases and conditions. For instance, in the case of a Prophet it would prove good, the people he had come to teach see that he had stood all injustices, harm and injuries, and believe in his greatness; or again there are some people who are really good, but under some provocation had done some injury to another, their good nature will soon assert itself, they will find out their wrong and try to make good. But there are others, and a great number, whose kindness is deadened, gentlemanliness flown; they, in their power of wealth, and for their pomp, inflict all sorts of injustices and harm others, they would never be brought to retrieve their harm, for meekness keeping quiet. Similarly those

who think the propagation of truth against their policy, cannot be affected by the principles of Christ. Just and only just retribution is the thing that can bring them to realise their mistake and folly. Only when they are brought to book do they realise that justice and punishment is something, and keep away from doing wrong. These few instances show that the teaching of Christ, though good, is not complete and good for all time and purposes.

The other principle, that of non-violent non-co-operation has got the same flaw. It may prove useful when the number of the doers of injustice is less than the number of people subjected to it. The success, if any, of this movement of Mr. Gandhi is simply because Englishmen are not the inhabitants of India, and that the existence of Indians is necessary for the benefit of England. Otherwise if Indians had been only 30 lakhs instead of 30 crores, and if had it been possible for England to replace these with the English, then the non-violent non-co-operation would not have achieved any success.

Even in spite of this, if closely studied, one would find that either non-violence, or non-co-operation are no principles at all, but they are only the feelings that are given these high sounding names. The leaders know very well that they cannot prepare the whole nation in a day to be ready to lay down its life at a moment's notice for the country, but that they can prepare it to be ready to fill the prisons, and receive the *lathis* of the police. These leaders also know that they dare not raise the nation to effect a revolution because it will endanger their own lives. It is because of this they have coined these two names, but in reality their purpose is to rouse and awaken the whole nation by popular agitation. When this agitation has spread sufficiently the movement will automatically become violent and aggressive, as it is already becoming

apparent from the violent outbursts of individuals in shooting Europeans and attempting to wreck trains. The leaders of Russia and France taught the same, and in both countries the result was a bloody revolution. If there be a revolution in India it will be, not because of the non-violent non-co-operation but because of the agitation spread in the name of it.

In short the non-violent non-co-operation is not an instrument of peace, but of destruction. Against this the teachings of Islam are perfect and sufficient to bring peace and tranquillity by bringing the oppressors to justice.

CORRESPONDENCE

LONDON.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

I beg to thank you for your letter. I have not been fortunate enough to find a Holy Qur-án, although I have had quite a number of your books, and still have one which I read and digest every week.

If I am not taking a liberty I should like to explain myself. As a boy of fourteen I read a Qur-án which was my father's and since then I have not been fortunate enough to have one of my own and cannot afford to buy one. I do not get a lot of time for study as I work six full days a week, but there are certain sayings in the Qur-án that are in my mind every day and passing my lips.

I sincerely trust you will not think I am taking a liberty in writing to you this way as I am afraid mine is a very complicated nature of good and bad.

Thanking you once again for your kind consideration.

Yours faithfully,

E. I. B.

LONDON E. 14.

THE IMAM,
THE MOSQUE, WOKING.
REVEREND SIR,

I recently had the great pleasure of reading the December number of the *Review*. Would you be so kind as to forward me a few pages of "The Holy Qur-án," as something of more than ordinary interest has been aroused within me.

Is it possible for me to borrow this book from a library? Also is it possible for me to obtain the book in parts, such as the Christian books—Matthew, etc.

I would greatly appreciate these sample pages, as I am anxious to learn more about the uplifting religion.

Yours sincerely,
E. F.

ADEN, ARABIA.

THE IMAM,
THE MOSQUE, WOKING.
DEAR BROTHER,

Perhaps you will be surprised to receive, from such a remote corner of the world as Aden, a letter of appreciation of the services to Islam rendered by the late Khwaja Kamal-ud-Din Saheb; but let me assure you that the Aden Muslims deeply lamented the death of such a great defender of Islam as Khwaja Saheb, who died a martyr in the cause of the Holy Qur-án.

Khwaja Saheb had interest in all parts of world and Aden was not an exception. I am one of his admirers and a regular reader of your *Islamic Review*, which illuminates the whole of Europe with its effulgent light. I personally met Khwaja Saheb when he landed at Aden on his way to London. What a towering personality! His mien, meekness and noble smiles were enough to win over any heart for Islam. It was a sultry afternoon when I saw Khwaja Saheb writing a post-card at the book-shop of Haji Abadi Hassan. Intimation was received and I was over-anxious to see that great personality who had made a great sensation in Christendom. He got up from his seat and warmly shook hands with me. After a few minutes-talk on general topics, Khwaja Saheb asked me where he could meet the late Khan Saheb Yousoof Khan, President of the United Recreation Club, Aden. I supplied the information. Presently, Somalis, Arabs and Indians collected on the road near the shop and when I left Khwaja Saheb they riddled me with all sorts of questions. I explained them the work Khwaja Saheb had undertaken and described the success achieved by him in England. They replied "Oh! Is that the

Great Khwaja who is out to defend and spread Islam by his sweet words and conquering tongue? *Masha Allah, Allah-o-Akbar!* God may give him energy and long life to assist him in his Mission. These words, expressed by an illiterate section of the Aden public, are still ringing in my ears.

When Khwaja Saheb started for England and news about his Mission was received, the whole world of Religion keenly watched his bold attempt. Some doubted his success, some considered his attempt a wild-goose chase. I was convinced that as Christianity is keen to measure swords with Islam, and as Europe is a land of freedom of thoughts—not the land of Lamas—Khwaja Saheb, with his driving force and perseverance was certain to capture the heart of Christianity in the long run. And that is what actually happened.

Khwaja Aziz-ud-Din Saheb really chose a miraculous name for his son, for “Kamal-ud-Din” is equivalent to “ACME OF RELIGION.” If I am not mistaken that name mysteriously worked up the mind of Khwaja Saheb from his very boyhood to prove the intrinsic worth of the appellation. It is otherwise inexplicable to me what was the mystical and hidden power that made him give up his lucrative profession at the Bar in favour of such an arduous task as a Muslim Mission work in the heart of Europe singlehanded—a task which has no parallel in the annals of Islam.

What services Khwaja Saheb has rendered to Islam in particular and humanity in general, requires the mighty pen of Gibbon or Carlyle to portray. All what we can say in our meagre expressions is that Khwaja Saheb has laid a foundation too strong to be shaken by the strongest convulsion of Europe. He had solved almost all the knotty problems which baffled the world of Christianity for centuries in the past. His open letters to Bishops and the mass of literature written by him are silent witnesses of his achievements. Alas! he was not spared to complete his Commentary of the Qur-án, which would have been a great boon to the Islamic World.

In this selfish world one can easily meet mammons of unrighteousness; but to find such a devoted man like Khwaja Saheb, who fought to death in the cause of Islam, is very rare. Khwaja Saheb was indeed lion-hearted, a man who clung to truth and silenced the Church in its own interpretations of Islam. He had performed, single-handed, a work of such a great magnitude which could not be dreamt of by such high Islamic Power as “Khalifatul-Islam.” It is easy to conquer Mount Everest—a silent piece of nature—but to conquer the heart of a civilised nation, as Europeans, good enough to talk down Demosthenes to submission—in their own tongue and in their own land, must be a great feat that none but Khwaja Saheb could perform. I admire the patience, fortitude and unflinching faith in Almighty God, of this great man.

The method of proselytizing adopted by him was indeed original and marvellous. He never admitted converts into the fold of Islam who simply and blindly could utter "*La ilaha il Allah wa Muhammad ar-Rasool Allah.*" He considered not religion a blind man's buff; but a game of check and mate. He actually debated the doctrines of Islam with those seeking enlightenment at his hands, and only after conviction and clear exposition of the simple truth and beauties of Islam would he accept new converts to the faith. This discloses to us his philosophy of proselytism. And what an innocent refutation of the charge laid at the door of Islam by Sheldon Amos who says: "It was the good fortune of the Arab conquerors that religious proselytism went hand in hand with military conquest." (Science of Politics, page 75.) His chief aim all the time, I am sure, was not to collect a number of starving half-naked negroes from the streets for quantitative analysis of Islam; but men who could take up his place and push on his monumental work when he is called back from his earthly tour. To such men the Muslim World looks for the future propagation of Islam in the British Isles and elsewhere. The *Islamic Review* must live, and I pray for its long life and success. May God give blessings and eternal peace to the soul of its founder. Amen!

Yours fraternally,

A. Y. KHAN.

MUHAMMAD THE MAN

BY SAYYID ARIF SHAH, B.A.

Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Foot-prints on the sands of time.

Since the dawn of human life, this planet has been visited by many a Prophet, Saint and Reformer; men of high calibre and outstanding personality; in and among different ages, places and peoples. As it has been admitted that until and unless we, human souls, take to ourselves a model by whose example we may regulate life and conduct, it is impossible for us to "make our lives sublime," or to accomplish anything which deserves to endure. We require for that model a man of peculiar qualities—one who brings to us something new, refreshing and original, who comes to us at first hand, a man of unflinching zeal,

tireless, fortitude and peerless personality in emulation of whom should lie for us the way to that salvation which is the longed for bourne of the human soul.

Let us, therefore, survey the mysterious expanse of the History of the World, and find out for ourselves which of its innumerable suns and stars shine upon and illuminate it the most, and on whose shoulders the mantle of the Ideal for mankind at large is best fitted to repose.

Let us take the writers first. Ghazzālī, Rūmī, Sa'dī, Firdausī, Ibn-u'l-Muqaffa, Hāfiz and Tabarī, Homer, Shakespeare, Dante, Voltaire, Milton and Euripides, showed to the world the rightful superiority of language over feelings, as well as that of imagination over language. They have shewn us how language is able to vivify the objects of its praise, to leave a permanent impress on the minds of its readers; to cleanse, like pure water, the soul and, through the soul, the body, and to take, as it were, a distinct photograph of the processes of human thought.

Cicero and Byron, the great champions of liberty and patriotism, the masters of feelings and passions are for us familiar figures; we recognize the patriotism and the noble fortitude of Socrates and Demosthenes, who, fired with the Divine Spirit, waged a tireless crusade for Truth, Righteousness and the Emancipation of their fellows from the strangle-hold of evil conventions and meaningless rituals which prevailed among the Greeks up to the very last moments of their precious lives. Rousseau and Oliver Cromwell, the Lord protector of England, are of those who, perceiving the evil canker of vice draining the life-blood of their peoples, came with their respective remedies and succeeded in cutting down the evil and curbing the most carnal desires of their peoples, thereby revealing to them the path of Peace whereby alone they might attain to the Kingdom of Heaven.

Luther and Calvin, those noted reformers, imbued with a mighty zeal for combating the evils of the Church of Rome, protested against the wrong teaching of the Pope, and the world came to know of the false and corrupt teaching of Christianity—Christianity which had originally been free from any sort of mischievous alloy. They were firm and adamant in their resolve to expose the hypocrisies of the priests and the ignorance and the slave mentality of those to whom they preached, caring no whit for the numberless troubles and obstacles encountered on the part of both clergy and laity.

Washington, Garibaldi, and Alfred the Great are among the few peerless personalities of world-fame who fought for the welfare, prosperity, settled government and freedom of their respective countries. Again, the Carthaginian Hannibal, and Julius Cæsar the Roman, both of them masters of magnanimity and courage before whom the heights of the highest mountains and the depths of the deepest oceans dwarf into insignificance were men, who, utterly sincere in their devotion each to his motherland, died like happy warriors fighting for the noble cause of its freedom; while the scientific and philosophical achievements of Bacon, Newton, and Epicurus gave a new and profound insight into the mysteries of the Universe, representing thereby to us at the same time the greatness of its Master. For this we owe gratitude to them, as also to Plato, Solon, Galen, Pythagoras, Euclid and Aristotle, the master minds of old Greece, for teaching us the immutable principles of learning.

I also recognize the large heartedness, the greatness of soul, the force of reason and the wisdom, the sublime law-giver Solon in whose code reposed the secret of the wonderful and rapid progress of his country; of the great romantic Charles Dickens, whose very Novels were potent in removing the barbarous laws and customs then

surviving in his country ; of Addison and Johnson, who inspired in their fellow-countrymen the zeal for literature ; of the revered Mathre, who, for the first time laid the foundation of the census—that wonderful system whereby the king may see at a glance the doings and details of and concerning his kingdom and his subjects ; of Adam Smith who raised the standard as well of humanity as of civilization by introducing the Science called Economics, another important branch of Learning ; of the great reformer Seneca who advocated justice as the essence of Law, and wrote volumes on Metaphysics and Theology ; of the mystical King Arthur of the Round Table fame, himself the mirror of justice and the benefactor of the poor and the down-trodden ; of great Ulysses, the King of ancient Ithaca whose wisdom and whose wanderings have been themes for poet through all the ages, from Homer to Tennyson. Of Polyenus, the noted writer on War, that most important science of destruction both to peace and mind ; of Huntrede who made known to the world the Art of Agriculture by his exquisite poetic compositions ; of the great Historian Latoshe whose History of Rome inspired one hundred and forty heroes ; and of all the masterminds both of East and West for their learning, wisdom and nobleness of heart. But among them all have not found one by following in whose footsteps I can reach my goal. I have not found my Ideal.

Again, when I consider Adam, the father of humanity, Noah and Abraham, David and Solomon, Joseph and Jacob, Ishmael and Isaac, Moses and Jesus, my eyes do not linger on them—though it must not be assumed from this that I do not believe in the verse : “ Do not differentiate between one Prophet and another.” On the contrary I believe, as do all Muslims, that all the prophets who were sent to ameliorate the lot of humanity were

prophets of Islam, which means peace and perfection—and I feel discouraged and sad at heart. But when I conjure up for myself the lovely, loving and lovable personality of the Prophet Muhammad (on him be peace!), that paragon of beauty, that quintessence of creation, that Leader of and Intercessor for humanity, that finest blend of all that is best in man, I am refreshed and take courage. If Adam was the “deputy of God,” Noah “the saved one,” Abraham “the intimate friend,” Ishmael, “the sacrificed one,” Joseph, “the beautiful one,” Moses, “the mouthpiece,” and Jesus “the spirit of God,” Muhammad was all in all. In him we find merged all the qualities of his fore-runners. He is the perfect personality as described in the couplet :—

*Husn-e-Yusuf, Dam-e-'Isa Yad-e-Baiza dāri,
'Anchih khubān hama dārand, to tanhā darī.*

which being translated, runs: “Thou combinest within thee all that was individually given to Joseph, Jesus and Moses, to wit, thou hast the beauty of Joseph, the reviving breath of Jesus, and the white hand of Moses.” In other words, in Muhammad was concentrated all that was individually possessed by Joseph, Jesus and Moses, all in fact that we would see in a perfect man.

In spite of all the great characters it has produced the world, with all its groups, colours, habits and conventions is yet in dire need of a single and unique personality who, notwithstanding all differences of religion, culture, caste, colour, complexion and language should yet be common to all, and acceptable to all. Such a personality, as described above, is found in Muhammad, the Hero of Islam, which is the Universal Religion, a true Prophet, and a true Man who, realising the social and the religious vices gnawing at the heart and poisoning the life-blood of the human race came with a remedy—a remedy perfect and permanent in its effect. God, the most High calls

him "The Mercy for the Worlds," for the Qur-ân declares most emphatically ; "And We have not sent thee except as the Mercy for the Worlds."

Again, the mission of each and every prophet and personality as mentioned above, was limited to the cultivation of a particular trait of human character. Thus, the life of each of the above persons represented a model in this or that branch of human morals, but the life of the Champion of Islam embraced human nature in its entirety, and raised it to the acme of perfection. In his own life, every phase of human morals found complete manifestation, and he is, on this very account, called the PERFECT EXAMPLE for humanity.

In the Mosaic dispensation, prophet after prophet made his appearance to serve as a model in one particular line, but the illuminating star of Arabia, by himself, combined in his own person and in a much higher degree the collective virtues of all the Israelitish prophets. The manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of David, the grandeur of Solomon, the simplicity of John, and the humility of Jesus, all merged in him. Thus every patriarch sent forth but one ray—a single beam of light, in one particular direction, but the Star of Arabia, whom God calls "The Mercy for the Worlds" (not of a particular nation or community) was sent to give light to the whole Universe. He knew no jugglery or deceit ; he was neither poet nor magician, as the Western world has called him. He was the Apostle of Allah, the Most High—the centre whence radiated everywhere Light for the World.

The greatness of a man consists not at all in the working of miracles, nor in preaching or in the formulating of theories ; these are but transient activities. His greatness is to be found in a mighty and comprehending personality, an attribute responsible, like prayer, for

working wonders indescribable. "Personality," says the Sage of Woking, "conciliates opposition and inspires love, respect and imitation, which result, in the long run, in implicit obedience. It changes ideas and revolutionises thoughts." I would rather say that it creates a new basis for the better actions of generation after generation of the human race. Muhammad (peace be on him, and on his descendants), is such a personality, and therefore unique. "If the test of a great man's inspiration is the reverence which his personality radiates and his words inspire in the hearts of those who acknowledge his divine origin," says an Englishman, "then Muhammad must be numbered amongst the greatest." The test is right, and Muhammad is a unique figure and character, in view of the devoted love and implicit obedience that he inspired in his followers, who were not persons of inferior standing or mental calibre, but men of rank, wealth, culture and position, as well as in his own kith and kin, who knew the intimate facts of his life.

It would need volumes to describe the versatility of character of the Prophet, and at the same time, I am confident that History will never be able to show any personality other than the Prophet Muhammad wherein we may find the assemblage of all the virtues, human and divine; the virtues that constitute and evolve humanity, which is a problem of a very complex nature; I mean humanity in its various aspects—physical, emotional, sentimental, social, moral, mental and spiritual. To do justice to this super-man, to his sincerity, generosity, frugality, broadmindedness, firmness and tenacity of purpose, his steadfastness, his calmness in adversity, his meekness in prosperity, his humility in greatness, his modesty of character, his anxious care for animals, his passionate love for children, his bravery and fortitude, his magnanimity of spirit, his unbending sense of justice, and, above all, his noble mission, volumes, indeed, would

be required. These and many more are the phases that can be depicted and portrayed by the pen. Let me, therefore, before I turn to the later days of his life, describe, in the words of the late and greatly lamented Rt. Hon. Sayyid Amir Ali (may his soul rest in peace) the Prophet's life that he lived in Mecca, the place of his birth and of his Call :—

“ We have seen this wonderful man as an orphan child who had never a father's love (we all know that the prophet was a posthumous son of Abdullah, son of Abdul-Mutlab) bereft in infancy of a mother's love and care; his early life is so full of pathos; growing up from a thoughtful child to a more thoughtful youth. His youth as pure as his childhood, as austere as his boyhood, his manhood as pure, sublime and devout as his youth. His ears ever open to the sorrows and the sufferings of the poor and the weak; his heart ever full of sympathy and tenderness towards all the creatures of God. He walks so humbly and so purely that men turn round and point. ‘ There goes Al-Amin, the true, the upright, the trustworthy.’ A faithful friend, a devoted husband, a thinker intent on the mysteries of life and death, and on the responsibilities of human actions (the aim and end of human existence) he sets himself to the task of reclaiming and reforming a nation, nay, a world, with only one loving heart to comfort and to solace him. Baffled, he never falters, beaten, he never despairs. He struggles on with indomitable spirit to achieve the work assigned to him. His purity and nobleness of character, his intense and earnest belief in God's mercy bring round him many a devoted heart, and when the moments of the severest trials come, like the faithful mariner, he remains steadfast at his post until all his followers are safe, and then betakes himself to the hospitable shore, such we have seen him, we shall see him now, the king of men, the ruler of human hearts, chief, lawgiver, and supreme

MUHAMMAD THE MAN

magistrate, and yet without self-exaltation, lowly and humble. Henceforth, the preacher, who with his own hands mended his clothes and often went without bread, was mightier than the mightiest sovereigns of the earth."

Before the contact of Western culture with Islam, the enemies from the various opposite camps poured forth torrents of abuse on the Prophet, but "Muhammad is no longer an impostor, but a great reformer. He is no longer a neurotic patient suffering from epilepsy, but a man of tremendous character and unbending will. He is no longer a self-seeking despot, ministering to his own selfish ends, but a beneficent ruler shedding light and love around him. He is no longer an opportunist, but a prophet with a fixed purpose, and a man of strong will, undeviating in his consistency." All this Europe has acknowledged and acknowledged freely too. Thomas Carlyle and Gibbon, gifted writers, both have, each in his own way, done full justice to this man, in whom merges all that is best in humanity and whose personality combines within itself all that is required in a man. His whole body was permeated with the Divine Love, so to say. In fact, he was so much in love with his Maker that his whole life was devoted to an up-hill struggle for Truth, the ultimate goal of all wordly striving. Davenport and Bosworth Smith in English, Krehl and Gremence in German, and Caetani in Italian have opened to the Western world vistas of the life of the Prophet which demolish completely the stock arguments employed by Christianity against this benefactor of the human race. George Bernard Shaw, whom somebody has called "The Voice of To-morrow,—addressing us To-day," has studied both the man and his creed, which is not merely a system of Theology, but a perfect civilization in itself, and feels not the least hesitation in accepting him as True Man in the real sense of the word. Inspired by his simple, sincere and sweet creed Shaw has, in one of his most recent books, emphatically

declared that within a very short time, this world will have only one religion, Islam; for he believes that that man is in all essentials a Muslim who believes in the Unity of God, the Equality of Mankind and the Prophethood of Muhammad. In his "Saint Joan" he brushes away all the wrong notions and biased views of the Christians against the Prophet of Islam, whom God Himself describes as "The Mercy for the Worlds" (*Rahmat-ul-lil 'alamin*).

While the achievements of every great man are, as I have said before, limited to a definite sphere, those of Muhammad (peace be on him) cover the entire field of human conditions. If, for example, greatness discovers itself in the reclamation of a degraded nation, who can have a better claim than he who lifted up a nation sunk so low as were the Arabs, and made of them the torch-bearers of Culture and Civilization? If greatness lies in unifying the discordant elements of a society into a harmonious whole, who can have a better title to the distinction than he who gathered together a people like the Arabs, split up into warring tribes severed by generations of blood-feuds. If greatness consists in establishing the Kingdom of God on Earth, there, too, he stands unrivalled. If greatness lies in displaying high morals, who can be a match for one who was referred to by all, foes included, as "Al-Amin," the Trustworthy? If conquest determines the greatness of a man, surely, even here, history cannot find the like of the Hero of Islam, the Champion of Humanity, who rose, as we have seen, from a helpless orphan to become a mighty conqueror and a King, nay, an Emperor of an infinite Empire of Islam which has withstood storm and stress all these thirteen hundred and fifty-three years. If the *living driving force* that a leader commands be the criterion of greatness, his name, even to-day, casts a charm as of magic over four hundred millions of souls spread all over the habitable world, binding them together at the same time irrespective of caste, clime, colour and creed, with the strong yet pliant cord of Brotherhood.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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I have for years been drawn to Islam, which has always appeared so open and devout ; the books on Islam which you sent me are very comforting, they point the way to truth, faith and self-reliance.
As-Salamo alaykum wa Rahmatullah.

AHMED A. C. HAMMOND.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّي عَلَى رَسُولِ الْكَرِيمِ
سُحْرَهُ وَنَبِيَّ

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ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

BY MAULVI ABDUL KARIM, B.A., M.L.C.

(Continued from Vol. XXII, page 107.)

THE PERSECUTION OF SCIENTISTS IN EUROPE.

Before entering into the details of Muslim achievements, let us cast a glance over Medieval Europe and see what was done there for the advancement of science. It is not unknown to the students of European history that before the Renaissance, Europe, which nowadays claims all credit for progress in science and civilisation, was a hot-bed of religious fanaticism, and true freedom of thought or speech or action was unknown there. Religion and science were thought to be irreconcilable to each other, and whoever ventured to say anything contrary to the prevailing belief was relentlessly persecuted, inhumanly tortured and even mercilessly put to death. Vanini, who believed in the theory of evolution, was branded as an atheist, his tongue was torn out of his mouth and he was burnt alive. Hypatia, the renowned commentator

on Plato, paid the penalty for her audacity with her life. Copernicus, who tried to demonstrate that the earth revolves, not the heavens, was declared by Martin Luther to be "an upstart astrologer"; he was severely denounced by Calvin, and had to end his life in disgrace. Bruno, who dared to advance the Copernican theory, was seized, imprisoned and at last put to death by a "fire made slow to increase the torture." Galileo, who supported the Copernican theory, was thrown into a dungeon, horribly tortured and forced to recant as follows:—"I, Galileo, being in my seventieth year, being a prisoner and on my knees before your Eminences, having before my eyes the Holy Gospel, abjure, curse and detest the error and the heresy of the movements of the earth." Not content with mere recantation, the Holy Inquisition sent him into exile for the rest of his life. Thus many a devoted votary of science fell a victim to Christian fanaticism, and some famous libraries, containing the accumulated treasures of ages, were consigned to the flames. Had the Very Reverend William Inge, who has been Dean of St. Paul's Cathedral for the last 22 years and is now about to retire in his 74th year, lived some centuries ago, he would have gone to the stake on a charge of heresy. He has made a name for himself as one of the foremost preachers in Britain, not merely for his elegant style and charming delivery, but on account of his original and outspoken views. His contribution to a book *Science, Religion and Reality*, published in 1925, was a great shock to his orthodox co-religionists. Referring to the conflict between religion and science, which began with the discovery of Copernicus that the earth revolves round the sun, he complains that since then "little has been done to relieve the strain on the intellect and conscience of the Christian world." "Is it not essential," he asks, "that the Church should face this problem which for 400 years it has kept at arm's length?"

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I refrain from multiplying instances of the persecution by Christians of men in search of truth referred to above. My object is not to defame the great religion of Holy Jesus, for whom every Muslim has been enjoined to entertain the highest veneration as one of the greatest prophets, but simply to show that the credit given to Christianity, as a religion, for promoting the cause of science is but a travesty of truth. The result of the conflict between Christianity and Science was that during the first thousand years of the Christian era, such cultural and intellectual stagnation prevailed in the Christian world as seem to-day altogether beyond belief. This is the reason why Christianity, which had been in the field some six hundred years before the promulgation of Islam, could accomplish nothing worth mentioning, except producing monks and nuns who spent their precious time in doing barren penances.

WESTERN CIVILISATION IS THE DIRECT OFFSPRING OF ARAB CIVILISATION IN SPAIN

Modern progress in the West was not the outcome of man's faith in Church dogmas. In fact, the West made no progress worth the name as long as it was in the iron grip of Christianity. This is borne out by the fact that centuries of domination of Spain, France, England and other countries of Europe by the Romans, who had embraced Christianity, could not remove from them the utter darkness in which they were groping and the colossal ignorance in which they were immersed. The extraordinary progress made by Christian countries during the last five hundred years is directly due to the teachings of Islam. It was not till the torch of learning was lighted by the Muslims in Spain that any progress in science and civilisation could be made in Europe, or any possibility arise for the Renaissance and the Reformation to make their appearance in the Christian world. It was from Muslim

Spain that a new life dawned upon the whole of Europe, giving birth to a new culture which greatly stimulated the intellectual activity of its people. All that Christian Europe learnt of Greek and Hindu Philosophy and Science up to the Renaissance, emanated thence. Several universities were established in Muslim Spain, and these opened their doors to all students without distinction of creed, colour and caste ; and boarded and lodged them at public expense. These Muslim seats of learning became the rendezvous of scholars from all parts of Christian Europe. Roger Bacon and other pioneers of the rationalist movement in Europe all received their education in the Muslim University of Cordova. Even the great Emperor Charlemagne sent his son to be educated by the Muslims of Spain, for nowhere else in Europe was there any seat of learning worthy of the name. Some idea of the architectural beauty and grandeur introduced into Europe by the Muslims may be had from the Alhambra Court in the Crystal Palace in London. Stanley Lane Poole in "The Moors in Spain" has well described all this ; he says " Beautiful as were the palaces and gardens of Cordova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body." Her professors and teachers made her the centre of European culture ; students would come from all parts of Europe to study under her famous doctors. Every branch of science was seriously investigated there, and medicine received more and greater additions by the discoveries of the doctors and surgeons of Andalusia than it had gained during all the centuries that had elapsed since the days of Galen. Astronomy, Geography, Chemistry, Natural History, all were studied with ardour at Cordova ; and, as for the graces of literature, there never was such a time when poetry became the speech of everybody. Renan writes : "The taste for science and literature had, by the Tenth Century, established, in this privileged

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corner of the world, a toleration of which modern times hardly offer us an example. Christians, Jews and Mussalmans spoke the same tongue, sang the same songs, participated in the same literary and scientific studies. All the barriers which separated the various peoples were effaced, all worked with one accord in the work of a common civilisation. The mosques of Cordova, where the students could be counted by thousands, became the active centres of philosophical and scientific studies." "It must be owned," observes John Davenport, "that all the knowledge, whether of physics, astronomy, philosophy or mathematics which flourished in Europe from the 10th century was originally derived from the Arabian schools, and the Spanish Saracen may be looked upon as the father of European Philosophy."

It is indeed a happy sign of the times that not only individuals, such as those whose remarks have been quoted above, but even a whole nation of Europe has at last realised that Islam is a great civilising force, and has recognised that Europe's extraordinary progress in science and civilisation, which has given it a dominating position all the world over, is to be ascribed to this universal religion. The Spanish Republic is arranging to establish an Arabic university at Madrid in order to commemorate what Islam achieved for science and civilisation during the Muslim occupation of Spain, where it came to its full growth "succeeding to the heritage of Alexander and entering into the wealth of Aristotle." Gustav Diercks, in his *Europe's Debt to Islam*, has truly said that Europe is deeply in debt to Islam for all its scientific discoveries. In fact it was Islam that produced men who anticipated Bacon, Newton, Kepler and the other great scientists of Europe. But for the introduction into Europe by the Muslims of paper, gunpowder, the mariner's compass and such other instruments of progress, who knows but that the condition of Europe in respect of science and civilisation would

have been to-day what it was fourteen hundred years ago. Many were the industries developed during Muslim rule in Spain. Ship-building, horticulture, tanneries, glass, iron and copper utensils, silver mines, cotton manufactures, woollen carpets, silks and inlaid metal work were some of these. In the reign of the Spanish King Al-Hakam great irrigation systems were developed in Granada, Valencia and Aragon. The Muslims gave Europe the mulberry tree, maize, the sugarcane, the windmill and many other things. The art of war, commerce, industry and seamanship made unprecedented progress in Muslim Spain. It is a historical fact that 477 years before Columbus, the Arabs and the Moors of Spain traded with the American Continent.

Though the average Westerner seems to think that Europe's salvation was caused by the defeat of the Muslims at Tours (Poitiers) the fact is that the world's progress was retarded for ages by this check on the advance of the Muslims in the West. Perhaps the darkest pages in the annals of history would never have been written, and the Renaissance, which brought about intellectual liberty and civilisation, accelerated by seven hundred years, if the Muslims had won the battle and Islamised the whole of Europe. Anatole France, who was above human prejudice, truly said in his *La Vie en Fleur* :—

The most tragic event in history is that of the battle of Poitiers, when the science, the art and the civilisation of Arabia fell before the barbarism of the Franks.

(To be continued.)

THE HIGH IDEALS OF ISLAM

BY THE HON'BLE SIR ABDUL KARIM GHUZHNAVI

The ideals of Islam, alas! are little known nowadays and much less practised. We are often called Mahomedans—though, I hope, we do not call so ourselves—in the sense that we worship Muhammad (May peace be upon him), for we do nothing of the kind. The Prophet himself has said: “I am only a mortal like unto you. I am inspired that your God is only One God. Then let him who hopes to meet his Lord do righteous acts, and join none in the service of his Lord.”¹ We worship God and God alone.

We often talk about our “community,” forgetting that the word “Qaum” might well embrace the whole universe. It is sad to think that in a country where 55 per cent. of its population is Muslim, the exact implication of that word is not understood. “Muslim” means one who is resigned to God, and who is ever ready to obey God’s behests. The Almighty says in the Holy Qur-ân:—

Verily whether it be of those who believe or those who are Jews or Christians or Sabaeans—(no matter who)—whosoever believe in God and the Last Day and act aright, they shall have their reward with the Lord, and there is no fear for them, nor shall they grieve.²

Thus anyone who believes in these three principles may be looked upon as a Muslim. This, then, is the quintessence of Islam—a belief in God culminating in absolute resignation to His will, a belief that one’s actions shall be judged and rewards and punishments meted out accordingly on the Day of Judgment, and a belief that one must act aright—*Amal Saleh*. The essence of all our prayers is given in the first seven verses of the first

¹ The Holy Qur-ân, 18: 110.

² *Ibid*, 2: 62.

chapter of the Holy Qur-án known as the *Sura Fateha*, which we are enjoined to repeat five times a day :—

(All) Praise belongs to God, the Lord of the worlds, the Beneficent, the Merciful, the Ruler of the Day of Judgment. Thee we serve and Thee we ask for aid. Lead us unto the right path, the path of those Thou art gracious to, not of those Thou art wrath with, nor of those who err.

This is a prayer in which the whole universe can join.

The principal duty enjoined on every Muslim is to do good to God's creatures, irrespective of caste, creed or colour, for "God loves those who do good,"¹ and among the positive rules of conduct the following may be cited :

Help one another in righteousness and piety, and do not help one another to sin and enmity but fear God, for verily God is keen to punish.²

Stand steadfast to God as witnesses with justice and let not ill-will towards people make you sin by not acting with equity. Act with equity that is nearer to piety and fear God, for God is aware of what ye do.³

"Show kindness to all God's creatures," and this is how the Qur-án puts it :—

To your parents show kindness, and to kindred and orphans and the poor, and the neighbour who is a kin and the neighbour who is a stranger, and the companion who is a stranger, and the son of the road and what your right hand possesses.⁴

The following are among the injunctions of the Qur-án :—

- "Give every God's creature his dues" (XXX. 38).
- "Repel evil by what is better" (XXIII. 96).
- "Be clean both inwardly and outwardly" (II. 222).
- "Above all, be just (IV. 135).
- "Observe trust" (IV. 58).
- "Speak the truth" (XXX. 370).
- "Obey authority" (IV. 59).
- "Keep your trusts and engagements" (VIII. 27).

¹ The Holy Qur-án, 2 : 195.

² *Ibid.*, 5 : 2.

³ *Ibid.*, 5 : 3.

⁴ *Ibid.*, 4 : 36.

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I shall now give some illustrations of negative rules of conduct :—

- “ Do not commit any sin ” (VI. 152) ;
- “ Do not defame or ridicule each other ” (XLIX. 11) ;
- “ Do not prevaricate ” (LX. 2) ;
- “ Do not backbite each other ” (CIV. 1).
- “ Do not grant favours to gain increase ” (XXIV. 1) ;
- “ Do not be proud ” (XV. 237) ;
- “ Do not be idle both physically and spiritually ” (IV. 95) ;
- “ Do not be extravagant ” (IV. 142) ;
- “ Do not talk scandal ” (XXIV. 19) ;

“ Always practise tolerance even in religion,” for God says, “ There is no compulsion in religion ; the right way has been distinguished from the wrong.”¹

Charity, in its broadcast sense, has been enjoined, and charity is not merely the giving of alms to the poor, but it has been defined as follows :—

“ Doing justice between two people or, in its collective sense, between two communities, is charity ; assisting a man upon his beast and lifting his baggage is charity ; addressing a God’s creature in pure words is charity ; answering a questioner with mildness is charity ; exhorting mankind to virtuous deeds is charity.”

Often the word *Jehad* is misunderstood. Let me quote most authentic *Hadis*, where it says “ the most excellent *Jehad* (holy war) is that which is for the conquest of one’s self.”

Let me cite a few more injunctions from the *Hadis* :

Acquire knowledge.

Shun idleness.

Respect women and their rights.

Show kindness to animals.

Exert your utmost : thereafter, leave the result with God.

¹ The Holy Qur’an, 2 : 256.

The *Hadis* sums up in the following beautiful words the general rule of conduct :—

When you speak, speak the truth. Perform what you promise. Discharge your trust. Be chaste. Have no impure desires. Withhold your hands from taking what is unlawful, and be pure in thought, deed and look.

These quotations from the Holy Qur-án and the *Hadis* merely show on what should the conduct of one resigned to God be based. I have also shown what stress has been laid on tolerance and our duty to all God's creatures. We can now be able to judge for ourselves how far we have fallen from this Islamic standard. Do we not lift up our hands in prayer five times a day and ask God to "Give us in this world good, and in the hereafter good?" Do we think our prayers can have any chance of being answered if our conduct is always in conflict with what has been laid down by God and His Apostle? Here in this world we live side by side with other sister communities; and if we understood Islam correctly, it should always be our duty to be tolerant towards them, to do good towards them and to cultivate fellow-feeling.

We have our various political associations. We are engaged in securing our political and economic rights. Do you think we shall ever succeed if we stray away from the ideals of Islam which enjoin acting aright and good conduct and the building up of character?

How is it that Islam in its pristine days managed to establish itself as the greatest world power? The answer is simple. It is because the votaries of Islam in those days based their character and conduct on these ideals. The disruption and downfall came as its votaries began to forget these ideals, and it has continued up to the present time.

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Therefore, it is high time that once again Muslims should serve God through serving His creatures; and acting upon these lofty ideals of Islam we should bring about good fellowship and good feeling among all inhabitants of the world, irrespective of caste, creed and colour. We should insist on our young men to mould their character on these high ideals, and act and behave according to these rules of conduct.

Let us for a moment turn to the pages of history. All the Empires of the past, such as the Roman and the Greek, were built up by men who led clean, austere lives, and the Empires lasted just as long as purity of conduct was maintained, and their decline synchronised with the fall of their people from that high standard of conduct.

What is religion? It is not a thing to be kept confined in holy books, but is meant to be practised; and the ethics of all religions are more or less the same. But Islam justly calls itself a Universal Religion and a Religion of Universal Brotherhood and, more than any other, insists on leading a clean life. Now if we were to take instances of great men of all ages among all nations, it would be seen that what is true of nations, is also true of individuals. It is sometimes said that a man's private and public life are two things apart. This is most un-Islamic, as there is no such thing as public or private life in Islam. Our lives should be like an open book; and, mark my words, we cannot ever hope to attain any success in this world individually, or as a nation, without the grace of God, and that grace must necessarily be withheld until we are worthy of it by our right acting, right living and right thinking.

It is very sad to reflect that the attention of our young men, who are our future hope, is seldom drawn to these vital points, and I repeat that we should insist on these Islamic ideals—the fostering of fellow-feeling, fair

play, and serving society in all its activities irrespective of caste, creed and colour ; helping to spread education among the masses, lending a helping hand to poor and deserving students and others, and ministering to their medical wants, finding funeral expenses for the poor and the needy, etc., is bound to do immense good. In our attempt to uplift those who have strayed away from the right path, we need not despair, for has not God Almighty Himself said "that those who when they commit any indecency, only wrong themselves ; but thereafter if they remember God and ask forgiveness for their faults—and who forgives faults but God—and do not persist knowingly in what they have done, for them are reward and forgiveness from their Lord."¹

RAMADHAN

BY AN ENGLISH MUSLIM

That feature by which mankind is most distinguishable from the mass of the animal world is his knowledge of good and evil, his power to differentiate between what is right and wrong. God has, from time to time, revealed through his chosen messengers, and through His beneficence and mercy has thought fit to send yet further messengers to mankind to remind them of His former commands which, through the weakness and negligence on the part of man, have fallen into disregard. Through His mercy, He sent us the last and most perfect of His messengers in the person of Muhammad, who came and gave us the most complete injunctions, all of them reminding of what had been revealed to man before. The great Prophet of Arabia dwelt, more than on any other subject, on the question of moderation in all things. It was clear to him that the knowledge of the necessity for moderation

¹ The Holy Qur-án, 3 : 134.

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was not, in itself, sufficient without the power to practise it. That we should recognise what is right from what is wrong and yet be unable to do the right, is an offence more culpable than wrong-doing through ignorance. We do not label the beasts as "evil" for their excesses, they come neither under the category of good nor of evil. But man, when he "exceeds the limits," is evil, for it is in his power to distinguish between right and wrong.

It is to train us in keeping to "the right path," once it has been ascertained, that Ramadhan was ordained as a month of fasting. In it we practise self-control, so that in emergency, we may not wittingly be forced to follow the wrong course. It is to give us the power to practise moderation that, when we have to judge and choose the path, we may not see the right one and yet be compelled by our own weakness to fall into error.

Such is the teaching of the Holy Qur-án. Nothing could be clearer, and no institution could have more definite purpose. Fasting ranks high among the religious precepts of the Qur-án, and rightly so. Islam is the religion of moderation and of personal judgment. We have the power to judge and choose as our heritage, to have the Holy Qur-án to guide us in our judgment and choice, and, having judged and chosen, we have the Qur-án to show us how best to be able to follow up our choice and put it into good practice.

We Muslims of England know the value of fasting, yet are liable to confuse its purposes. Fasting, as a religious precept, is not new to the West. But the fasting with which we are familiar, the fasting of Christianity, has not the same lofty purpose as that of Islam. The Lenten fast of the Christian churches is a method, so-called, of expiation. By subjecting the "wicked" body to hardships and sufferings, God can be appeased for past sins. Yet the fasting of Jesus was just the same as that

of Islam. Jesus went aside into desert places to fast and pray, to arm himself for the trials of his life and to learn that self-mastery which is essential for true godliness. It is the work of the churches that has corrupted this high ideal and had perverted its true interpretation.

At a time when Islam is finding an ever-increasing audience of sympathetic hearers in Christian countries of the West and is drawing more and more converts from this source, it is imperative that we Muslims should not lose sight of the true ideals of fasting nor let it be supposed that the fast of Islam is in any way the same as the Lent of the churches. O! how an imperfect understanding may lead to the corruptions of pure doctrines. We have an ever-living example, in the tenets of the modern Christian churches, of the corruption by the ignorant pagan converts to Christianity of the doctrines taught by the early apostles.

Fasting must then remain a true ideal in the minds of all Muslims. We, the converts of the West, look to our brothers in the Faith, who have had the good fortune to have been born and bred in Muslim ideals, to hold out a guiding light by their observance of these ideals. May it never be said against us that Islam fell into decay in the West through a lack of the proper understanding of what its precepts embodied.

There is a further duty incumbent on our brothers in the East. The Lent of the Christians is falling, as so many of their other institutions have already deservedly fallen, into disrespect. We hear on every side the plea that religious observance is incompatible with modern ways of life, and that fasting in the twentieth century is impracticable. There is a danger that the converts of the West should fall into the lethargy of religious practice of their natal faith. Their consciences must not err by the knowledge that Muslims by birth are of the same opinion and are themselves disregarding such observances.

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It is the Muslims of the East, in their own houses, who can best make Islam a living force in the West. More converts can be made, and once made can be established as good Muslims, by the Muslims themselves. We of the West, who are working here, look to the Muslims of the East to help us in our duties by setting a good example and by holding out a lofty ideal to the Western world.

RELIGION AND PROGRESS

BY MUHAMMAD YAQUB SUFI

To trace the origin of *religion* is a subject, to say the least of it, teeming with difficulties. It is not only a debated question, but the answers given by investigators on different planes of human activities are infinite. One fact is, however, agreed upon by all—historians, sociologists and philosophers—that in man's tedious progress onwards we do not come across any stage of his cultural development without finding *religious feelings*—by which we mean the search for the Primal Cause in the harmonious working of the universe—existing in some form or other. The belief in a deity or in a divine principle that exists with man and above him is found born when, history tells us, "reflection upon his own life" first began to dawn upon the primitive man, and this "belief has accompanied him," says Rostovtzeff in his *History of the Ancient World*, "from that time throughout his long advance in civilization." It will not be out of place here to say that what is meant by *civilization* is but a stage where man asserts his mastery over nature and feels that all that exists around him is but subservient to him, and this stage has been repeatedly dwelt upon by the Holy Qur-án in several Suras.

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In the primitive stages of religious life we find the deification of natural forces, "friendly or hostile," as objects of worship or pacification, and following it, as a natural consequence of his experience, we find a feeling in man that there exists in him something distinct from matter which rules it and, while decay overtakes matter, perishes not, and this in turn creates in him an idea of life beyond or beside the matter. With the multifarious objects pressing upon him in the universe, which call upon him as a duty to attend them, he is perplexed to fix upon any particular object for reverence, and this want was supplied by calling a class of his (man's) own fellow beings into existence, who took upon themselves to do this for him—persons who knew more than the average man about "the divinity." The first stage of these "beings" is enshrouded in mystery. When history takes note of them we find them called "magicians," and in time they came to be regarded as "holding the key to the door of divine favours."

How humanity was exploited at this stage need not be expatiated upon here. Suffice it to say that all they contributed to the "progress" of humanity was to put an immeasurable distance between man, the creature, and God, the Creator, which only tended to reduce man, with all his natural qualities, to the level of a beast.

Though stumped for a time this impious act did not succeed in killing the "mental yearning" of man to be "near his Creator."

Unguided though, man exerted ever and anon to be in unbroken communication with the Author of his being (prayer is but an expression of this tendency, in whatever form performed)—and how this yearning was fulfilled we will find in the history of the Prophets who endeavoured, and successfully, to bridge the distance put by interested hands between the Creator and the creature. In following the progress of religious ideas, we find remarkable

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proof of the struggle of human mind to emancipate itself from its thralldom to *extraneous* authority.

Taking up man at the third stage, the stage of prophet-hood, or when he submits himself to Divine authority, we find that the first prophet to deal with man as a natural product to be improved upon, leaving other prophets aside, is Moses, who, according to Lessing in his *Erziehung des Menschengeschlechts*, may be likened to childhood of mankind! At this stage, says Lessing, "nothing beyond the requisite training for the first stage is necessary; hence the lack (*mangeln*) of any mention of life beyond the grave in the Old Testament." In making clear the difference between "Revelation" (*Offenbarung*) and "education" (*Erziehung*)—secular—suitable for the time, he has particularly stressed the point that at this starting point "it was out of keeping with the Divine scheme" to reveal the other side of the picture, for smarting yet under the strokes of Pharaohian hunter "the Israelites were incapable to be able to understand metaphysics." Taking him at his words—and herein Lessing is followed by other trustworthy authorities—we may accept that Moses came simply to ameliorate the condition of the Israelites so far as their worldly life was concerned, and this too is borne out by the covenants the Lord made with the chosen people "to secure them the kingdom of this world."

Granting for the moment the arguments advanced by Lessing and Warburton that "when Moses left it Judaism was at an initiatory stage of religious education" of humanity,¹ one is left free to conclude that, under the same Divine scheme, the complete development of the human race on this line was to take place at some time in future, and this is rendered obvious by the history of the Israelites themselves,—admitting the axiomatic truth at the same time that *Nature* never works by halves.

¹ Die Erziehung des Menschengeschlechts.—[Lessing.]

When Cyrus and Darius had delivered the Israelites from the Babylonian captivity and brought them over to Persia, where Daniel stood them in the same stead as Joseph to his brethren in Egypt the Jews, so long as Cyrus lived, thrived and flourished. And here they had the chance of finding out at what stage of religious development they stood as compared with the Magians. According to Joseph,¹ they "imbibed many rites and ceremonies," which were not to be found in what was handed over to them by Moses, a fact also admitted by Lessing. It is this, perhaps, which made Heine, the poet-philosopher of Germany, to describe Judaism "as not so much a religion but a misfortune," for it left much to human hand to supply what it thought was left out by the prophet-reformer and, according to Renan, "replete with ideas quite foreign to the Semitic people."

All this forces us to only one conclusion, that is, that religion too, like humanity itself, has its stages of development, and it hardly becomes us that, instead of following the "Divine principle," as revealed in the missions of the prophets sent to educate humanity at particular stages of its development, we should create confusion by intermeddling with the Divine Law, and try to claim completion, where it is admittedly wanting. The complexity of human life makes it necessary that it must develop gradually in its own way for "Divine laws never submit to forced changes," as hinted at by the Qur-án.

Turning from Judaism to Christianity, we meet with the same phenomenon as in Judaism—i.e., one side of humanity, the *spiritual*, only developed. This to a close observer of religious phenomenon appears to be but right. As in Judaism, instead of leaving the Divine Law to run its usual course and bring about its consummation in time, we see itching hands again trying to subordinate it to their selfish interests.

¹ Antiquities of the Jews, pages 228-29.

M. Renan, the great Orientalist, touching on this point says: "One of the most important results of oriental studies in these latter days has been to show the capital part which the institutions of Avesta have played in all the Western Asia during the ages which preceded and those which immediately followed the Christian Era. It is to *Persia* we must give the honour of so many of the new elements, which we find in Christianity—compared with Mosaism—elements which a superficial examination had at first attributed to Greece."¹ This was the case when Christianity had absorbed much of Mithraism, but as to its primitive stage,—a stage which shows its insufficiency to meet the requirements of after ages, M. Michelet, in his *Histoire de France*, says: "Christianity meanwhile was not able to provide material requisites of society."² The Holy Qur-án pronounces its verdict on the point thus: "Say O Prophet unto *them*: Bring forth a better guide (book) than either of these (The Qur-án and the Torah), and I shall follow it, if you follow (*are lovers of*) the truth."³ I need not here discuss the time and the occasion of this verse. Suffice it to say that the Gospels were so much interfered with that they were entirely overlooked at the decisive moment by the Knower of Truth.

Leaving aside the treatment religion met at the hands of these interested parties, we may passingly take note of the modern view of religion, as the result of too much human interference.

Nowadays when *delenda est Religio* has become a general cry of the *educated* with materialism, under the cloak of science, pervading every walk of human life, and what was looked upon throughout ages as the basic principle of life is being squinted at as a relic of the past, tending rather to retard than help the progress of humanity

¹ Studies of Religious History, page 88.

² Vol. I, page 107.

³ The Holy Qur-án, 5 : 8.

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to its destiny, one is apt to lose heart and fight shy of raising his voice against this irreligious wave and stand up for the cause of Truth (Law Divine). Nevertheless it would perhaps be sheer infidelity not even to try to show the other side of the picture—a side which history proves to be replete with epoch-making events—a side which lends all the verve to a stage of our life which we all are proud to call progressive.

The most important question is: Do we require Religion; and, if so, should we recognize in religion a *Law Divine*? Leaving out the various interpretations put upon the word and taken in its moral bearing, law means that by which individuals, or all things for that matter, act in one and the same fixed manner, and which conduces to the good of all. The possibility of "common action in life" so that it may lead to common good, therefore, is an essential condition for a law. Any temporary measurement to serve a particular end cannot continue to be law after that end is attained, even by means of a prophet. For example, the law which Moses brought for the Israelites had reference to the election of the Hebrews, and was just and valid only so long as their kingdom lasted, for the Israelites required to be put on a level with other free nations around them after their grinding slavery in Egypt. When that end was gained the law became to all practical purposes antiquated, and could never be made use of except by adding and subtracting as admitted by Aben Ezra and others.

Moses was followed by Jesus who adopted a diametrically opposite course, in that he ignored humanity as a palpably existing entity, and preached the doctrine of humility. To some extent Jesus' mission was superior to that of Moses in that it had in view the *spiritual* advancement of mankind in general, and was not confined to

RELIGION AND PROGRESS

a particular section or community. Though never called by Jesus himself a law, the total sum of his teaching was nothing short of one.

These two so-called laws—one raising a nation or “chosen people” from slavery to kingdom and the other exclusively confined, leaving out the later philosophical accretions, to the preaching of the kingdom of heaven, studiously ignoring man as an independent, though finite, being, gifted with faculties to be accounted for—in a way denying his physical existence,—surely are two opposite extremes and neither comes under the definition of law as given above. But we have yet to search for a mean which would make it reasonably practical for man to live a “spiritual” as well as a “natural” life, and which would lead him through Nature or, as put by Hegel, in Nature,—under a law. Islam claims to be the last word on the subject—and we will see as we proceed how far it performs its function.

From its very cradle humanity, taken as a whole, has never been without religion. Even in its very crude state—animism—we find it groping in the dark, for an outlet towards the Unknown—the source of all light and knowledge, and the cause of all the phenomena of nature and its various existences. And the so-called “onward march,” instead of contributing anything substantial to replace this primeval idea has only tended to refine it—a natural process of time.

As in all other things, there has been development in religion also; the last stage being reached by the authoritative religion taking the place of “mere attempts by human mind to find a meaning of existence.”

The positivists with Professor Huxley may well say that the advent of authoritative religion has simply paralysed our “energies” and destroyed life’s beauty, yet what they most appreciate—nay worship—in humanity

—the “otherism” in man—has unquestionably emanated from those souls who have, all the days of their lives, acted under the influence of *this* authority; and not a single instance can be cited where the life-long labours of philosophers have combined to produce a similar result,—a conclusive proof as to where the meaning of life on this side of the grave (the centre of all philosophies) is to be found.

The great ethical idea, so persistently insisted upon by the positivists that every man “*ought* to feel” for others becomes practically impossible unless made to rest on authority, and carried to its logical conclusion it takes the matter out of the Agnostic’s hands. This “*ought*,” which bespeaks authority, is a mental experience, which cannot be got over by argument, however specious, and when psychologically accounted for and spiritually explained we have God and religion again.

This is not a place to dilate upon this subject. Suffice it to say that the last stage having been reached in an authoritative religion, Islam represents the last word on the subject. “Allah” as represented in Islam is but the consummation of the great ideal pursued by man, as he emerges out of the darkness of prehistoric ages with marks of lowly origin strong upon him, till he reaches the height from which he can well afford to survey the mental phenomena of his fellow beings in the past and around him.

While on the subject I may be permitted to repeat that hasty pens and beating hearts, whose personal interests clash with *naked truth* have never spared a chance to give point to the acerbity that already exists against Islam and its votaries. Islam understood in its original bearing can never fail to impress one, for the services it has rendered and is capable of rendering to humanity at every stage of its development—moral, social or political, and impartially viewed it would be found to be far above other religions in providing the real meaning to man’s existence on earth.

(*To be continued.*)

THE GREEN-EYED MONSTER

BY MAULVI AFTAB-UD-DIN AHMAD

I am of opinion that the greatest sin of which man is capable is that of jealousy, for it is a source of innumerable other sins. If people could free their minds from the influence of this passion, the world would be on a fair way to become a veritable heaven. Peace would have reigned supreme long ere this—the much-talked of peace desired by every age and realised by none. The Prince of Peace came and went, leaving behind a whole nation of followers, adoring him as the veritable “son of God”—a co-partner in Divine Power and Glory. But what happens after his departure? Jealousy of one section of his votaries against another, jealousy of the Church against the State, and jealousy of this community as a whole towards every other manifestation of culture and civilization. This was the achievement as recorded in the pages of history.

Islam did, no doubt, come to supplement Christianity in many ways, and even to supplant it if such a development were necessary in the interest of humanity. But its attitude towards the latter faith was more of pity than anything else. It argued and contradicted, but never hated. The demeanour of its Prophet and of his four righteous Caliphs, was one of undiluted reverence towards Christianity. The Qur-án spoke highly of Jesus and his mother, rebuked the Jews for their ill-treatment of that Prophet and bade its followers have faith in his Divine Mission. It spoke, too, of the soft-heartedness of the Christian monks, and encouraged friendly and social relations with Christians in general. Such was the solicitude shown; and with what result? It was regarded as, at best, a clever move. Later theologians of Christianity discovered in it an acknowledgment

of the superiority of the Christian faith, and Islam's attitude of reverence towards Christianity has since been exploited by Christian missionaries in their attempts to make apostates of Muslims.

The teaching which Jesus inculcated most was with regard to humility of spirit; yet from the very beginning we find in Christianity nothing but arrogance, pride, jealousy and hatred for others. Christians despised the Jews, their own mother community; they despised the Muslims, in spite of their many gestures of friendship. True, the Christians had their Roman Empire when Islam made its appearance in the deserts of Arabia; but it is doubtful if, as a religious community, they were much better off than the idolatrous Arabs. Here are the words of Sir William Muir, their own historian, who is in no way charitably disposed towards Islam:—

Moreover, the Christianity of the Seventh Century was itself decrepit and corrupt. It was disabled by contending schisms, and had substituted the puerilities of superstition for the pure and expansive faith of the early age.

Compared with this the followers of the new Faith were certainly, as Muir also admits, a highly refined religious community. He says, "Mohamet arose and forthwith the Arabs were aroused to a new and a spiritual faith." As for the Christian civilization of those days, if there was any such thing at all, let us quote another Christian writer.¹ Mr. J. H. Denison says:—

In the fifth and sixth centuries, the civilized world stood on the verge of chaos... *The new sanctions created by Christianity were working division and destruction instead of unity and order....* Civilization like a gigantic tree whose foliage had overreached the world.....stood tottering....rotted to the core.....It was among these people that the man (Muhammad) was born who was to unite the whole known world of East and South.

This darkness of barbarism overhanging the world of humanity was dispelled, as is known to every student of history, by the advent of Islam; but so far as Christianity

¹ *Emotion as the Basis of Civilization* (Charles Scribner's Sons, New York, 1928).

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was concerned, it continued to enshroud it until the days of the Renaissance. One has but to read the pages of Draper to find that while the rest of the world was resplendent with the glorious civilization for which the Muslims were responsible, that of Christianity was still wallowing in superstition, dirt and ignorance. We have always wondered, therefore, at the air of superiority assumed by Christians as a religious community, and the looks of scorn which they have at all times flung at the Muslims. Jealousy, however, has become as the very breath of life to Christianity, and even in these days when broad-mindedness is so much in the air, and the Christians are so far in advance of the Muslims in what is called the "march of progress," when one would naturally expect the former to be least jealous of the latter, we find to our utter dismay that the Christian heart-burning continues to manifest itself in season and out of season.

A recent instance of such exaggerated Christian spite against Islam is afforded by a contributor to an issue of "The Messenger of the Sacred Heart for the Far East," a Roman Catholic monthly magazine, published in Hong-Kong. The article has for its subject "Birth Control," and is one of a series. While denouncing the practice and pointing out the disastrous consequences of over-indulgence in matters sexual, the writer quite unwarrantably has a fling at poor Islam. Here are his words :—

"If you dip into ancient history you will find that both Greece and Rome went under for precisely these vices—unrestrained lust and unnatural offences. The unspeakable Turk and his brother Mohammadan indulge in lust while ignoring the command to increase and multiply. Their 'True Prophet' has promised them carnal pleasures even in the next world. That is the lure of Islam, by the way."

One is at a loss to understand what can have occasioned this impudent and malicious outburst against a whole moral system with 1400 years of historical civilized life behind it and contributions to human civilization and culture both innumerable and invaluable.

The passage quoted makes certain baseless allegations, one of which, however, is original and, to a certain extent, amusing. It is that Muslims indulge in sexual enjoyment "while ignoring the command to increase and multiply," implying thereby that Muslims have been practising birth control from the beginning of their history, and as if it were from them that the present day Christians have learnt this practice. Bold indeed and original ! It requires courage to make such a statement, but a Christian missionary is never lacking in this kind of daring, and we confess that it is far beyond our powers to argue with such a student of facts.

Next it is asserted that the Holy Prophet Muhammad has promised his followers "carnal pleasures even in the next world." There is nothing new, however, in this charge, which has been refuted a thousand times. It has been repeatedly shown that the Muslim heaven is strictly spiritual, that purity, peace, and the glorification of the Lord sum up the Muslim conception of heaven. But a Christian missionary seems, by his very nature, incapable of listening to the arguments of his opponents. He is, moreover, free from that particular weakness in civilized mankind known as shame ! Even after the most shattering reply, he is quite unmoved and continues to put forward his old and exploded charges.

It is easy to find, if one cares to, that although the Qur-án at times describes Paradise in terms of the pleasures of this world yet it reveals the true position of such descriptions when it says :—

No soul knows what is in store for them of that which will refresh their eyes.¹

¹ The Holy Qur-án, 32 : 17.

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The Book removes the last shadow of doubt with regard to the real nature of the life in heaven by saying :—

Their cry in it shall be Glory to Thee, O Allah, and their greeting in it shall be peace, and the last of their cry shall be Praise be to Allah, the Lord of the Worlds.¹

In face of these plain statements it requires a Christian missionary to maintain that Islam promises carnal pleasures to its followers in the next world.

Not to speak of its era of political glory, Islam does possess—even in these days of all-round degeneration and decay, a far more powerful attraction for thinking people than Christianity can claim, with all its brilliance of political power and cultural supremacy. This has always been a puzzle to the protagonists of the Christian faith, and they have found consolation in ascribing it to the alleged sensual indulgence which, according to them, is sanctioned by Islam. For ourselves, we still want facts to show that with all its tall talk about asceticism and other worldliness, and the example of the celibate life presented by its founder, Christianity has ever experienced a period when the average Christian has exhibited a greater sobriety and abstemiousness than the average Muslim.

In season and out of season the world is told of the harems and gorgeous living of the Muslim monarchs and potentates of the palmy days of Muslim political power. These were bad indeed. But to be just to those departed souls, what they did in a limited circle, Christian aristocrats, particularly of the present day, have been doing in an unlimited one. Even the highly ascetic religious circles of Christianity have not a very brilliant history in this respect to present to the world.

True, the Muslim grandees, quite contrary to the injunctions of the Qur-án, used to keep large harems, and

¹ The Holy Qur-án, 10 : 10.

even now some Muslim rich men do take undue advantage of the permission for polygamy. It is bad and reprehensible enough, but still it leaves Muslim society in general living under the strict rules of moral discipline ; whereas this Christian sensuality of the present day has sent a thrill of sexual excitement throughout the whole civilized world, and has made unlicensed and unchartered sexual indulgence a matter for pride not only with the man but with the woman also. Rightly has Canon Isaac Taylor observed, in the course of his address to the Church Congress :—

The strictly regulated polygamy of Muslim lands is infinitely less degrading to woman and less injurious to men than the promiscuous polyandry which is the curse of Christian cities and which is absolutely unknown in Islam. The polyandrous English are not entitled to cast stones at polygamous Muslims. Let us first pluck out the beams from our own eye before we meddle with the mote in our brother's eye.

All this shows that Islam has no appeal to the baser feelings of man as is wrongly supposed, and that Muslim morals are rigid in comparison with the easy-going ways of Christian folk.

It may be objected that for undesirable social conditions in a community, its religion is not necessarily responsible. Still we do hold Christianity to account for what is going on in Christian lands, and we have good grounds for doing so. From the doctrinal point of view the idea of vicarious atonement in conjunction with that of the Virgin Birth of Jesus, acting psychologically on the minds of believers, can produce but one effect, which modesty forbids us to discuss in detail, and this theological discouragement of the moral struggle reaches its climax in the Doctrine of Original Sin. As an example, also, the life of Jesus, emphasising as it did the unnatural course of celibacy, was bound to result in reaction and a swinging back in the opposite direction.

Here we consider it our duty to mention, for the benefit of those uninformed, that of all religions including

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Christianity, it is Islam alone that has any lead to give, in the matter of birth control. Birth-control apart, Jesus had nothing to say even about married life. No other religion but Islam could forestall an evil peculiar to the twentieth century. Here are the words of the Qur-án :—

And do not kill your children *for fear of poverty*. We give them sustenance and yourselves (too), surely to kill them is a great wrong.¹

The clause “for fear of poverty” is very significant. The Qur-án does not forbid birth-control as such, but only when its object is to limit the number of offspring “for fear of poverty.”

And such was the impression created in Muslim minds by this verse that they had all along been thinking the Qur-án opposed to birth-control in all forms. Even now when the birth-control movement is making rapid head way in all corners of the world, Muslims, as a community, are violently opposed to it; firstly, because the population theory, which is the basis of the movement, militates against the spirit of Qur-ánic teaching, and, secondly, because its wide discussion and prescribed methods have been proving injurious to the sense of modesty, which, according to Islam, is a branch of faith itself. It is time, however, that the Muslims should study the Qur-án somewhat more closely, to find out if it actually does forbid the prevention of conceptions indiscriminately in all cases.

It is useless to go into the question whether or not “birth-control” amounts to the “killing of children,” because the point at issue here is not the act of killing. The killing of a human being, as such, has been discussed by the Qur-án in many other places, and more especially in the third verse after the one under discussion. Here the emphasis is on the practice of limiting the number of

¹ The Holy Qur-án, 17 : 31.

children "for fear of poverty." It is a well-known dictum of Islam that actions are judged by motives—a principle that is more or less recognised in every system of judicial law at the present day. What the Qur-án is opposed to is the Malthusian theory of population, which is at the bottom of the practice of birth-control, because this theory arrogates to itself too much knowledge of the purpose and tendencies of human life.

The clause "We give them sustenance and yourselves (too)," strikes at the root of the apprehensions created by the contentions of Malthus. This verse, therefore, leaves man free to practise birth-control on other and wholesome grounds. That there can be such grounds none but the most obstinate will deny. There are medical grounds, for example. It is useless to sermonise and say that the parties should exercise self-control instead. Self-control of this kind is, in certain cases, a constitutional impossibility and injurious to health. That there is a chance of this permission paving the way for irresponsible sexual connections is not unanticipated by the Qur-án, as is shown by the fact that the verse under discussion is immediately followed by another to this effect.

And go not nigh to fornication, surely it is an indecency and evil is the way.

The implication is that unless there is an active moral scruple in the minds of people, this necessary permission may just as easily increase sexual sins by removing the fear of natural consequences, and that such a scruple is of essential necessity in the maintenance of social morality. A little thought will make it clear to us that the external checks can only save us from unwillingly falling into temptation, but it is well-nigh impossible for any power to check intentional sins, which utilise every item of legitimate freedom for their own vile purposes.

CORRESPONDENCE

Thus the Qur-án not only has something to say on this big problem of the day, but says it with all necessary safeguards against any misunderstanding. We challenge our Catholic friends to produce any verse from the Bible that can throw any light, not to say similar light, on this question. We know for certain that they cannot produce even one, and yet they will still go on parading the superiority of the Biblical teachings over those of the Holy Qur-án.

CORRESPONDENCE

SOUTHAMPTON.

THE IMAM,

THE MOSQUE, WOKING, SURREY.

DEAR SIR,

Having been much interested in the *Islamic Review* for quite a long time, and having been also keenly interested in your holy religion, I would appreciate very much indeed any literature you may have at your disposal for distribution.

Kindly send me also one of the declaration forms.

Faithfully yours,
W. H. E.

CARLISLE.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

I thank you for a copy of the *Islamic Review*. I like the style of ideas, and I am sorry I cannot become a subscriber at present as I have too many payments to make in these strenuous times.

However I hope you can continue to send it on to the Public Library at Carlisle where I can see it.

Yours truly,
C. N.

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SAN JUAN, P. R.

THE IMAM,
THE MOSQUE, WOKING,
DEAR SIR,

Referring to a conversation with Mr. Abdool Ganie about the religion of Islam I will be thankful if you can favour me at an early opportunity with books concerning this great religion of yours.

I am a non-Muslim (a Catholic) who is very much interested in your religion. The books which I require I prefer in Spanish if possible, as I am a student of that language, failing that I will be pleased to receive them in English.

Thanking you in anticipation.

Yours truly,

S. F.

LOUISIANA, U. S. A.

THE IMAM,
THE MOSQUE, WOKING,
DEAR SIR,

Will you be gracious enough to give me the following desired information:—

1st.—What is the best English translation of the Koran? and one that is inexpensive, as I am limited in resources?

2nd.—Is there an edition of the Koran in Arabic that has *interlinear transliteration*, and also *interlinear translation*?

3rd.—If not, is there some simple text books for English speaking people to learn the Arabic and the Koran? and where can it be obtained, and at what price? Some years ago I saw an old copy of Steingass' Dictionary, that gave translation and transliteration of Arabic words. But recently I tried to secure a copy, and so far no book dealer has been able to secure same for me. Do you know such a type of dictionary as Steingass?—that is obtainable, and where it can be obtained and the price.....

Recently, I read an article by one Achmed Abdullah, in which he stated he was a Mohammedan, and in which he gave in about 250 words a digest of Mohammedanism. It was a marvel of clarity, and has made me feel I would benefit greatly by studying this faith that has been so distorted by many writers. I am not a young person seeking "thrills," but nearly seventy years, and seeking a truly rational religion, that is, at the same time truly spiritual.

Thanking you in advance for the courtesies asked.

Yours faithfully,

F. H. H.

MUHAMMAD THE MAN

MUHAMMAD THE MAN

BY SAYYID ARIEF SHAH, B.A.

(Continued from Vol. XXII, page 138.)

The Holy Prophet attached but little importance to the charms and the good things of the world. From the cradle to the grave, he passes through such circumstances of adversity as are seldom encountered in the life of a single individual. Poverty and helplessness find their extreme in orphanhood, while kingship symbolises that of power and prosperity. From orphanhood, Muhammad (peace be on him), climbs to the summit of glory, but his mode of living changes not in the least, nor does his outlook on life, neither is there any sign of slackness in spreading his mission, the dearest thing to him of all. His biographies, whether written by friends or foes, are unanimous in their admiration for his unflinching, indefatigable and invincible spirit, his fortitude and unswerving steadfastness under the most trying circumstances and calamities. He held fast to the verse "Surely, with difficulty is ease ; with difficulty, surely is ease."

Hemmed in as he was, his faith in the ultimate triumph of Truth was never for a moment shaken. He was in love with religion, hence with God Himself, the ultimate goal of us all. In fact, he was in every fibre of his being permeated by the true love of God. Like a faithful mariner, as Amir Ali calls him, Muhammad (on him be peace), was true to his duty. Through all the vicissitudes of his fortunes he "stuck by the ship"—the ship of humanity, of which he was the Captain. Yet he himself used to call himself "*Ana basharum mistlukum*"—"I am only a man like unto you." Glory be to God who has sent us such a Prophet !

The most furious storms of hardship and calamity failed to move him an inch from his post, and the mission,

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which he prized above all things. His spirits remained unmoved by the turns of fortune's wheel, which only served to buoy them up. To quote the words of the late much and greatly lamented Khwaja Kamal-ud-Din (may his soul rest in eternal bliss and peace), the founder of the Islamic Mission in England, that pioneer of so many noble ideals, that prolific writer on Islam, who gave his life in the sublime cause of spreading the light of Islam over the dark and dreary wastes of the Western World, burning thereby, like Tariq, the boat of his own life :—" Under the most trying circumstances, an adverse criticism of his cause, his heart was ever aglow with the firm conviction that the Truth must triumph in the long run, and that a man should work with an unflinching zeal." Again, on the one hand, he would not give himself up to luxury, ease and repose, nor, on the other, did he lean to the ascetic way of life. It was his firm conviction that man should always take the middle course, and practice moderation, for virtue implies a moderate compound of knowledge, wrath and passion. Humble and meek in the highest degree, he yet had all the courage possible to be found in man. Never for a moment did he harbour any feeling of fear, on his enemies' account. He would dauntlessly and freely move about day and night in the streets of Mecca, even at a time when plots against his life were being hatched and engineered by the *élite* of his birth-place. The following examples will amply justify the truth of the above remarks.

Firstly, when pursuers following upon his track arrived at the very mouth of the Cave of Hira, even then fear, that hydra-headed dragon, was unknown to him. " Do not be grieved," were the words with which he consoled his companion Abu Bakr, whom Firdausi calls " the lustrous Sun of Prophetship (Firdausi at the close of his colossal and encyclopædic Shahnama, says that after the

MUHAMMAD THE MAN

Prophet, the Sun of Prophetship could not have shone better on the person of any one than that of Abu Bakr). Secondly, on the the field of Uhd, when the whole of his army fell into an ambush, he shouted aloud even in the teeth of danger to rally the confused and disheartened soldiers. Thirdly, on a certain journey, while taking rest under the rich foliage of a tree all alone, an implacable and inveterate enemy chanced to come upon him, and unsheathing his sword shouted at him, "Muhammad, who can save you now from my hands?" Not daunted in the least, the Prophet of God replied, "God." And lo! his enemy's hand holding the sword trembled and the weapon dropped to the ground. Promptly taking it up the Prophet put the same question to his erstwhile would-be murderer, now his victim, who in abject humility and fumbling for words, replied in evasive terms. But see the spirit of forgiveness of the Prophet who let him go scot-free!

The above instances, unique in the annals of the world, are sufficient to dispose of the absurd attacks on Islam made by those of its enemies who hold that the Faith was spread by the sword. They are greatly mistaken, they are completely in the dark, and, as yet, too remote from its ideals to understand a religion which outshines all other religions. They need a mental purgative, and a strong one at that. Truth seeks no corner in which to hide. Truth must out. Light must banish darkness, day disperse night, and Islam, that is to say, Peace, must and will obliterate all blood-feuds, civil wars and family ill-will.

The more I write on the Superman, the more I find myself at a loss to find words to fit such an one. As I have said volumes would be required to do justice to all the nobilities of his character, and I must content myself with touching on a few only of his outstanding traits.

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Simplicity and sincerity, deep, original and great, as the author of "Heroes and Hero Worship" calls it, were the key-notes of the character of Muhammad (peace be on him). High morals which formed a compelling feature of his character, were, as admitted by his friends and foes alike, not an acquisition with him, but ingrained in his very nature. They were, with him, the substance and not the shadow. They were something that grew within him from his very birth. To put it differently they were, so to say, his legal spouses, all inspiring him to virtue and righteousness, suppressing wickedness and vice, redressing wrong and illuminating the world with the Divine Light, to which he himself was the sole heir.

He would do all sorts of things with his own hands. "After he became the Sovereign of Arabia," say Marmaduke Pickthall, "he still remained on terms of brotherhood with all unbelievers. He had not to surround himself with guards and janissaries; he moved in simple ways amongst his brethren, as the guide, the peacemaker, the trusted friend." "Even at the zenith of his worldly power, the good sense of Muhammad (on him be peace)," says that celebrated historian Gibbon, "despised the pomp of royalty; the Apostle of Allah submitted to all the menial offices of the family; he kindled the fire; swept the floor; milked the ewes; and mended with his own hands his shoes and his woollen garments." "Muhammad," says Dr. Weil, "set a shining example. His character was pure and stainless. His dress, his food, were characterised by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do himself. Often and often was he seen in the market place purchasing provisions; often and often was he seen mending his clothes in his room, or milking a goat in his court-yard. He was accessible to all and at all times." Such was the Apostle

TWENTY YEARS AGO

of Allah, the Most High, the Most Holy. I could quote a thousand and one instances from Oriental books, but acting on the well-known saying of the Arabs who hold that the best testimony is one that comes from the opposite camp, I have followed the safest course in giving the invaluable remarks of such personages as Gibbon, Carlyle and Dr. Weil, to say nothing of the host of other writers who have written, as one, in praise of Muhammad the Man.

(To be continued.)

TWENTY YEARS AGO

PEARLS OF THE FAITH¹

"ALLAH!" Bismillah! Say that God is One
Living Eternal; and beside Him none.
Say-Ar-Rahman! The Merciful, Him call,
For He is full of mercy unto all.
Say Ar-Raheem! Call Him Compassionate,
For He is pitiful to small and great.

RIGHTS OF WOMEN IN ISLAM¹

(Address by the Khwaja Kamal-ud-Din at Woking Mosque.)

The Prayer at the Woking Mosque on Sunday afternoon was conducted by Lord Headley, who afterwards recited some hymns he had composed.

The Khwaja Kamal-ud-Din then gave an address lasting an hour upon "The Rights of Women in Islam." Nineteen centuries of progressive development with the legacy of a prior civilisation, he said, had given birth to a code of etiquette which recognised female rights to a higher social level than men, but her legal position was nowhere even in the Western advanced communities of Christendom. Until very recently even in England a married woman possessed no right independently of her husband. The Law of coverture was simply degrading. In Islam Woman could keep her property in entirety, with full right of enjoyment and alienation. In matter of inheritance the Muslim law was a great improvement upon the other laws. Woman

¹ *Islamic Review*, May 1914.

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inherited her husband, brother, father and son ; she was independent co-sharer with man. She could enter into any contract she liked, creating rights and obligations in her own name, without any interference by her husband. As to marriage, the Khwaja said, a woman, as a *sui juris*, could under no circumstances be married without her own express consent, and after marriage she did not lose her individuality. Marriage in Islam was a civil contract subject to conditions, the breach of which would make it void and the husband had to pay damages previously agreed upon. Monogamy might be one of the conditions. Quoting verses from the Qur-án, the speaker said that the ideal wifehood in Islam was love, affection and tenderness, not subordination and subservience. The Qur-án did not say in the words of the Bible :—

“Thy desire shall be to thy husband, and he shall rule over thee.”

Referring to the spiritual progress open to women in Islam, he complained of misrepresentation by the statements that Islam did not believe in the soul of the woman and gave them equal chances. A woman (the daughter of the Prophet) was believed, continued the speaker, to be the Light and the Lady of the Paradise. With Jesus prayer, fasting and faith in God could create spiritual progress, but the Qur-án added to these three the following essential essentials—resignation to God, devotion, truthfulness, patience, humility, charity, and chastity. Under the teaching of the Qur-án man and woman were equally capable of possessing these attributes of spirituality—*Woking Herald*, April 10.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

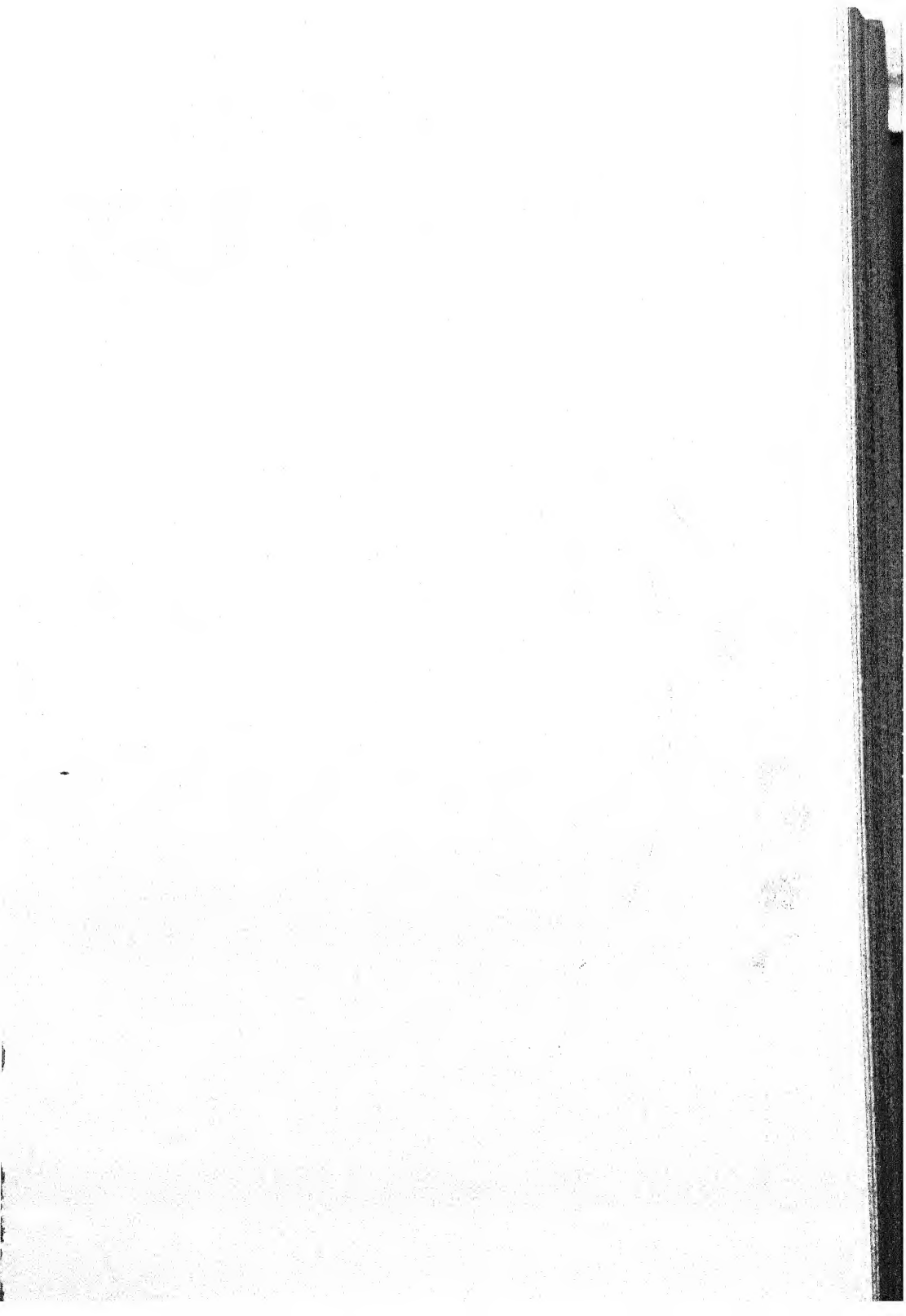
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit





Mr. John Fisher.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّي عَلَى رَسُولِ الْكَرِيمِ



THE ISLAMIC REVIEW

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RABI'UL-AWWAL, 1353 A.H.

JUNE, 1934 A.C.

No. 6.

A DECLARATION

I, John Fisher, son of Charles Fisher, of 3, Cambridge St., Newcastle, hereby faithfully and solemnly declare of my own free will that I adopt Islam as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc., that I will live a Muslim life by the help of Allah.

La ilah il-Allah, Muhammad al Rasul-Allah,

ID-UL-AZHA (1352 A.H.) 1934.

At the Shah Jehan Mosque, Woking, England.

The festival of Id-ul-Azha commemorating the immortal sacrifices of Abraham and Ishmael was celebrated under the auspices of the Muslim Society of Great

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Britain on Monday the 26th March, 1934 at the Shah Jehan Mosque, Woking, England. For the time of year, the weather, which is the determining factor in the success and failure of any out-door function in England far exceeded our expectations. The day opened with a thick misty morning, but as the hours sped by, the sun broke through in triumph and the time the hour of prayer arrived the day had become a glorious one.

The prayers, as usual, were offered at 11-0 a.m. under the leadership, on this occasion, of His Excellency Shaikh Hafiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Ibn Saud. The festivities, however, were overshadowed by the sorrowful news of the hostilities which had broken out between the two premier Muslim States of Arabia.

The huge gathering that assembled, comprised members of all conceivable nationalities—Muslim brothers from England, Morocco, Arabia, Afghanistan, Somaliland, Iraq, Egypt, India, Malay and Persia. It is in such a gathering that one sees a demonstration, simple, impressive and above all convincing, of the real meaning of prayer in Islam, its actuality and its power ; for in this homogeneous congregation of all races, one realises that the division of mankind into nations, and tribes, is, as the Holy Qur-ân puts it, for purposes of identification only, and here the Non-Muslim could realise that Islam knows no priesthood. It is in such congregations that we have a great example and a great promise for the redemption of Humanity. " If Islam had done nothing else than eliminate, as it incontestably had done, the unconscionable barriers of racial antipathy and national exclusiveness from one-fifth of the human race, scattered over the surface of the globe, and covering every land and clime, then it must hold civilization its debtor for ever."

ID-UL-AZHA (1352 A.H.) 1934

The moral significance of such an occasion in England cannot well be over-estimated. Europe which owes its glory as well as its undoing to the lethal concept of Nationalism cannot yet bring itself to appraise justly the greatness of Islam, which alone of all the religions of the World, has joined together by the common bond of the Islamic international Brotherhood, Muslims of every nation. The brotherly atmosphere which pervades these gatherings is quite a new thing to Europe. The average European finds himself hard put to it to reconcile his conventionally stiff attitude with the informal behaviour of the Muslims in these gatherings.

This year we made an effort to synchronise our Eid in England with the celebrations in Mecca. It is our wish that all over the Muslim world the festival of Eid-ul-Azha should be held on the same day, so that throughout the length and breadth of the spiritual territories of Islam the hearts of Muslims may be lifted up in sympathy with our more fortunate brothers gathered together in the sacred city of Mecca. One can imagine some reasons for the confusion and variation of dates on the Eid-ul-Fitr day, but to us, there seems no excuse, for ourselves or for any other part of the Muslim World, for holding the Eid-ul-Azha on any other day than the day on which it is kept in Mecca, for the simple reason that it takes place ten days after the appearance of the crescent. Thus we took a practical step in this direction. We arranged, through the good offices of the Saudi Arabian Legation, to ascertain the exact date of the appearance of crescent and it was on the receipt of official news to this effect that we fixed the date of the festival. It thrills us to look forward to the day when the Government of Saudi Arabia shall make arrangements for the broadcast of the Hajj Sermon by Radio, in many languages, from Mecca. Let us hope that that day is not far distant.

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After the prayer, His Excellency read his sermon which was very much appreciated. It was replete with sound advice to the Muslims and studded with verses from the Qur-án. The prayers having been brought to a close, Muslims wished each other a Happy Eid. Many of them expressed their happiness by embracing each other. Then followed the enjoyable luncheon hour. We are very grateful to the Proprietors of the Khyber India Restaurant, London, for the loan of their chef, who prepared the Indian dishes in a very efficient manner.

Later, a meeting of all the Muslims who had come to join the prayers, was called to consider three Resolutions which were passed unanimously under the Chairmanship of Mr. J. W. Habeebullah Lovegrove. They read:—

Resolution One.

“This representative meeting of Muslims in Great Britain views with alarm and sorrow the resort to hostilities by the two premier Muslim states of Arabia and earnestly beseeches His Majesty King Ibn Saud and His Highness Imam Yehya to preserve peace of Arabia, particularly during the sacred month of Hajj and exert their utmost to settle their dispute by amicable means.”

Resolution Two.

“This meeting would like to call the attention of all Foreign powers that any trouble in these regions of Arabia is absolutely an internal affair of Muslims and interference, be it financial, political or otherwise, will give the whole of the Muslim world a strong and just cause of resentment.”

Resolution Three.

“This meeting authorises and requests the Chairman of the Muslim Society of Great Britain to convey these resolutions to the representatives of His Majesty King Ibn Saud, His Highness Imam Yehya, the British, the Italian and French Foreign Offices and the Press.”

MUHAMMAD THE MAN

MUHAMMAD THE MAN

BY SAYYID ARIF SHAH, B.A.

(Continued from Vol. XXII, page 178.)

Muhammad (peace be on him), was peace-loving, and a peace-maker by nature. It was mainly on this account that he preferred the Peace concluded at Hudaibiyya to continued bloodshed, though, according to the terms of that Peace or rather Truce, the concessions obtained were almost nil, and the Muslims were treated as though conquered. Notwithstanding the fact that warfare was alien to his nature, he was, by sheer force of circumstances, driven to take up arms and lead his soldiers to battle. For war, like polygamy, is a necessary evil, and there are certain times when it becomes inevitable. How could he be a perfect example to humanity at large had he refused to resort to arms? He is, as we have seen, a perfect model, and as such, had to pass through many difficult times.

In word and action he was the same. He was the best of men, nay, the only man, who himself put into practice all the principles he taught to others. He was the exact antithesis of that one sung by Shakespeare, who

.....like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede.

There is not a single ordinance or injunction from above that did not find complete manifestation in his own action. "We read homilies and sermons elsewhere, we find idealistic and unpractical theories of morality and ethics," says the Sage of Woking, "but we fail to find them in their own teachers." Muhammad is the only and noble exception, who practised rather than preached. In other words, his morals were the Qur-ánic verses. How

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can the precepts and homilies that are not practised by their own teachers infuse into others any enthusiasm or any electric waves of acceptance? Surely, we are not to be guided by those who "reck not *their* own rede." The actions of teachers far more than their words should entitle them to our allegiance. "In fact, an ethical aphorism written on a wall is as good as in the mouth of a teacher, if he has never been able to put it into practice," says that brave soldier of Islam, Khwaja Kamal-ud-Din. The History of Christianity would have been quite different had there been some actions of its Law-giver to explain his precepts. With due deference to all the religions of the world, and to the disparagement of none, I declare most emphatically that none can dare to prove the contrary of the fact that whatever the Prophet preached, that he practised. We have no concern whatever with what the teacher has in his mind. "Potentiality is no proof of actuality." Mere lip-teaching does not at all show us what we have to do. Saying is quite another art than doing. It furnishes no proof that we possess the morals which we preach to others. Action is the thing. In that way, every one of us is a hero, if only we be given a chance. But what of man who neglects the time and opportunity afforded him? Words and ideas converted into actions can alone show our worth.

It was no fault of Jesus that he could not translate all his sayings into actions for he had not such opportunity or occasion for moulding the various moralities into practical shapes as had Muhammad. Almost all the moralists seem to have laboured under two disadvantages. Firstly, they did not pass through the vicissitudes of life as did Muhammad, and, secondly, though they did their best, they could not complete the task before them. On the other hand, those who had such chances, and who took full advantage of them have left us a very

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meagre record of their lives, and that record, not the true narrative of the actual events. Muhammad's, then, is the unique personality of which both the records and the experiences satisfy all that could be demanded of a true prophet and a real man. In fact, his whole life was an eloquent and practical commentary on the Holy Qur-án.

Muhammad as a ruler also entered into treaties with his enemies, who would at times demand his assent to terms that were derogatory both to his mission and his personal honour; yet even then he would accept them and act on them and observe them under all circumstances, whereas the Western Political Conscience feels not the least compunction in breaking covenants and throwing promises to the winds. In the battle of Badr, the numerical strength of his followers was much inferior to that of the enemy. During the retreat two of his followers lagged behind, and were cut off and made prisoners but released on the understanding that they would on no account rejoin the Prophet. They, however, returned but when they told their story he lost no time in sending them back to those with whom they had made their covenant, though at that time the Prophet could not afford to lose a man. Again, after the truce with the *élite* of Mecca, he would not allow any of his followers to join him at Medina.

Though himself illiterate, the Prophet enjoined the acquisition of knowledge upon all Muslims, both male and female. He would say to his followers: "Acquire knowledge from the cradle to the grave." "Acquire it even if you must go to China to find it." "To seek after knowledge is incumbent on both man and woman." "Teach your children as best as you can." He would often remind them of the words of God Who says: "Whosoever is given knowledge, is given in reality much goodness." At times he would exhort the assembly to acquire knowledge of anything and everything that the world contains. He

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was often heard to say : " The Pen is mightier than the Sword, and a drop of ink from the writer's quill is more sacred than the blood trickling from the wounds of the martyr." For he knew full well the value of knowledge which " gives a man a clear conscious view of his opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It prepares him for the world." Knowledge is an inexhaustible treasure, the more you draw from it, the richer it grows. An ignorant person is, in fact, so much lumber, which is seldom wanted in life, if not a curse on society.

In the administration of justice Muhammad was scrupulously even-handed. Muslim or non-Muslim, friend or foe, high or low, young or old, all were alike to him. Even before he had received the *Call*, his impartiality and integrity were admitted on all hands. People would bring their disputes to him to be settled. Even the Jews, the most inveterate enemies, both of his mission and person, would recognize his honesty and abide by his decisions. Just, in the highest sense, even in the treatment of his servants, everywhere he observed the same principle of equality. Anas, his slave, is reported to have said that during the ten years he was in the service of the Apostle of Allah, he was not once reprimanded by him. Whenever the *élite* of Mecca were unable to solve a problem or remove a difficulty they used to bring the case to him, and he, out of sheer good-will, would settle the question in such a way as to excite among those present admiration for his power of judgment, and wonder at the mental

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Self-sacrifice, too, was one of the most prominent characteristics of the life of the Prophet. He had four daughters, of whom *Bibi Fatima*, the mother of Imam Hassan and Imam Hussain, was the youngest. It fell to her to perform, by herself, all the household duties. Once she asked her father to get her a servant to help her but he refused flatly saying that she could herself do all she needed. Being the head of the State, there would have been no difficulty in procuring a servant or servants for her, but he did not wish that she should make herself dependent upon others. Whenever presents were made to him, though he disliked intensely the practice of giving and accepting such things, he distributed them there and then amongst his friends. Once a woman gave him a piece of cloth, which he, being in need of it, accepted. One standing by began to admire it looking upon it with envious eyes, whereupon the Prophet gave that piece of cloth to him straightaway. Gardens, they say, are rarities in Arabia and the most coveted of landed properties. Once a person presented the Prophet with somewhere about seven gardens. These he accepted and devoted them to charitable uses, their produce being distributed among the poor and needy.

Firmness in his dealings, disregard of social distinctions, modesty, lenience, shyness, humility, hospitality and sublimity of disposition are among the chief traits in the character of the Prophet. Some one has remarked that "the humble soul is like the violet which grows low, hangs its head and hides itself within the folds of its own leaves. Were it not that the fragrance of its many graces discovered it to the world, it would choose to live and die in secrecy." In Muhammad, indeed, were all these characteristics of the violet, and, yet like musk, his fame spread all over the world. Humility and meekness dwelt in his bosom from the very beginning, and for

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ever. Meek to the highest degree, he enjoyed a perpetual Sabbath. His anger was like fire struck from steel, hard to be roused, and when roused, soon gone, for meekness not only imparts great peace of mind, but adds lustre to the countenance and the thoughts behind it.

Man is a social animal. He must live in society. He will, nine cases out of ten, never be happy without society. Beset as we are with numerous impulses and cravings, our inability to satisfy them by our own unaided efforts demands the formation of a very strong and well-organised force for the purpose. This force is called *Society*. Islam is the most democratic of all religions. Whereas every other religion without exception admits a number of grades and caste-systems, Islam ignores them all. Democracy, the most-worshipped goddess of modern times, was first conceived of by the Prophet of Islam. He it was who advocated Universal Brotherhood. Snobbishness in all its grades is to be found everywhere, in every department of human activity. Even the sacred institution of religion is not immune from its baneful influence. Hinduism, though one of the oldest in the world, yet limited in extent and scope, to a greater degree than Islam and Christianity, has welcomed the veritable monster of snobbishness in its most refined and polished shape. In fact, Manu, its Law-giver, has raised this social canker to the dignity of a virtue. Untouchability is the bane of human society. This dragon of Untouchability was from the beginning a curse, and has remained so ever since. But, as "the old order changeth yielding place to new," and as the Law of change is the law of God, Mr. Gandhi, the sole monopolist of Yervada Gaol, has been sent to uproot this mandrake of a plant—Untouchability, which leads to social and communal disruption and destruction. He has launched the crusade against the centuries-old conventions of Hinduism

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and I pray that he may succeed in his noble mission in raising the social status of the *Harijans*, the souls of God, but, unfortunately, the object in view is more political than social or religious, and for this reason alone, if not for others, Mr. Gandhi is bound to fail.

As for Islam, it does not permit any such thing. It is like a pure honey which requires no chemical purification. It is immune from all such diseases as aristocracy, snob-bishness, aloofness, and despotism. It is the only religion that not only teaches and preaches Universal Brotherhood and Equality, but puts them into actual practice. It binds all its adherents with the common cord of God, Love and Brotherhood. By it we are taught to look to one another's needs, to make sacrifices in favour of those who are around us, to cultivate a spirit of Universal Brotherhood and to discipline self-seeking tendencies which, if not properly controlled and regulated, will work havoc on humanity and create every sort of trouble. Islam is not only easy to follow, but is the most liberal religion in the world. Sceptre and Crown in it are as good as at scythe and spade. Bolshevism, the greatest post-war movement of the world, is Islamic in its spirit, the only difference being its negation of God. Muhammad can rightly claim to have discovered the specific remedy for controlling the self-seeking tendencies in man, for the remedy he suggested and acted upon is none other than that Universal Brotherhood whereby he purged Arabia of all its troubles.

It was Muhammad who took up the cause of Woman, Woman who had been treated as a chattel in the pre-Islamic Era. No religion or civilization had, till then, done anything to raise the status, up to which she was born. In dealing with women, Muhammad is poles apart from the rest of the Prophets and other spiritual luminaries throughout the ages. The Hebrew Law was unfavour-

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able to her. A Jew, invoking the blessings of God, prays : " I thank Thee, O Lord ! and Glory be to Thee that Thou didst not make me a woman." She was no better off in Judaic society. She had been called " the organ of evil," " likened to a scorpion ever ready to sting," " the poisonous asp," " the malice of the dragon," and described by many others with like outrageous epithets. Such was the esteem in which Woman was held by persons of exalted position in the Christian Church, like St. Paul, St. Bernard, St. Anthony and others. St. Paul seems to be the originator of this attitude. His personal grudge against the fair sex is, perhaps, the consequence of his suit having been rejected by a young Jewish woman, the daughter of the High Priest. Even Jesus could not bring himself to ameliorate her lot. At the time when the early Christian Fathers were raising the slogan *woman was made for man and not man for woman*, Muhammad told the world *that woman was the twin half of man*. The Holy Qur-án calls her " Muhsinah," the benefactor, which means that she merited none of the curses heaped upon her by the Christians and the Hebrews. Muhammad showed the world that she " was a rocky fortress against Satan, a light-house of virtues, a garment of man as he is her garment and a fountain of love and affection." Woman is a ministering angel for man, and it is thus that Islam thinks of her.

Muhammad (peace be on him) was also averse to slavery. He thought of its abolition thirteen and-a-half centuries ago. The modern world did away with it only comparatively recently, whereas the Prophet had practically abolished it in his own lifetime. He would purchase slaves only to set them free.

Let me conclude with the rich and wonderful words of the late Khwaja Kamal-ud-Din who, in one of his

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elderly man, a son, a brother, a husband, a father, a neighbour, a persecuted fugitive, a soldier, a general, a conqueror, a play-mate, a statesman, a king, a judge, a law-giver, a man in adversity and a man in prosperity. Varied as are these various positions, you will find him the same man from beginning to end, a thorough gentleman, to use the English phrase, always unchangeable and unchanged in his temperament, in his dealings, in his general mode of life."

Such was Muhammad, may Allah shower His choicest blessings upon him and his family !

PERSONALITY IN A RELIGIOUS MOVEMENT

BY MAULVI AFTAB-UD-DIN AHMAD

The importance of personality in a religious movement has always been something of a problem. Carlyle is certainly right when he says that there is in mankind generally an inherent tendency to worship heroes, and that it is this worship that sets in motion all that is potentially good in human nature. But he has overlooked another aspect of the same question, to wit, that, with all the adoration which they receive later on, in their lifetime such heroes experience nothing but torture and calumny at the hands of their own people. Take for instance the case of Jesus. He is worshipped, in the literal sense of the term, as no other hero has been worshipped before or after him. But what an unenviable fate he met with in his own time ! Not one man sincerely responded to his call, and he was put to an excruciatingly painful death. It seems that the human mind pays homage to a hero only when he is no longer a living and transforming force—when, as an ideal, he has been distorted and reduced to fit in with the low level of the common conception of idealism. It is, therefore, not to the real hero that

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they pay their homage, but to a hero of their own making whom they create out of certain fragments of the real one. This is invariably the case with all the world-heroes, an exception being found only in the case of Muhammad, who was able to make himself recognised as he really was, however limited the range of such recognition. Apart from this, however, his real position has at all times found champions; but even he was all but killed in his long struggle for existence as a hero. And although at the time of his death he had the satisfaction of finding his real wishes carried out in practice, the number of those who had the fullest comprehension of his dreams was very small, and the forces of reaction were anything but crushed. The outburst of this reaction, just after the Prophet's death and its traces discovered in the Damascus Caliphate, are among the outstanding facts of history. This and hundreds of like tendencies within the house of Islam may be called the internal opposition to the personality of the hero; and as for the outside world, after more than 1400 years, we find the largest religious community of the world, who are incidentally the closest to Islam and the most advanced in the material and intellectual fields, to be the fiercest in their denunciation of the Prophet, and to be most actively engaged, with all the forces at their command, in making people forswear their allegiance to Muhammad. Fortunately, we are living in an age of literary culture, and can consequently read the minds of our opponents in cold print. Thomas Carlyle may indeed have included the Prophet in his list of heroes, but he can be taken just as a freak of nature. Our days are surely far in advance of his, and the representative thinkers of England, if Carlyle's remarks had been a real index to the English mind, ought to have gone a step further in recognising the Prophet as a hero. But what do we find in fact? One of its spokesmen Mr H. G. Wells, while admitting that the

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principles of his religion are not only beneficial but even essentially necessary in the conduct of the affairs of humanity, considers, at the same time, the personality of the Prophet as unwholesome, and presenting a very bad example for humanity. Mr. G. B. Shaw, another of the modern intellectual leaders, who at one time appeared to be somewhat of an admirer of the Prophet, seeing that he would occasionally refer to his religion as commendable, was apt to be reticent on the subject of the personal character of the Prophet. But in his recent book "The Adventures of a Black Girl in her search for God," after admitting that Muhammad's religion was in many ways an improvement on other religions of the time, he proceeds to express serious doubts with regard to certain aspects of the Prophet's life. Although the language is very courteous and concludes in the form of an appeal to Muslims, it nevertheless betrays a lack of understanding of the character of the Prophet. Now Messrs. Wells and Shaw are notorious as ruthless critics of Jesus and of Christianity in general and yet their attitude towards the Prophet is just the same as the general attitude of Christendom. At first sight this may appear to be paradoxical, but a moment's reflection will discover a scientific reason hidden behind it, and this brings us to another aspect of the tendency of hero-worship in human nature. I make bold to assert here that however much the free-thinkers of Europe may denounce Jesus and the religion passing under his name, it is extremely difficult and almost impossible for them to cast away the impressions of Jesus' personality as preached for centuries to their communities by the various churches of Christianity. Their reasoning faculty may very well revolt against the teachings ascribed to Jesus, but the emotional part of their nature unconsciously pays homage to the personality of Jesus as depicted by the Church. The custom of monogamy in Christendom will appear to be only a legal com-

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promise with the celibacy of Jesus, when we consider that marriage was long looked upon by Christianity as a necessary evil—a concession merely to the weakness of the flesh.

Thus while Europe has been paying homage to this Jesus of its own conception—it is immaterial whether its people believe or not in his Sermon on the Mount—certain aspects of what is supposed to be his personality have sunk so deep into the minds of its people that even a man of Nietzsche's type cannot get away from its influence. Thus Nietzsche's abhorrence for womanhood was, to my mind, nothing but a reflection of the celibate life of Jesus, however much he might have outwardly detested his personality. Shaw and Wells are, certainly, less daring thinkers than the German philosopher, and so more liable to this sub-conscious feeling of Jesus-worship. So here is a strange phenomenon of human nature, that while Europe will have none of the teachings of Jesus, it consciously or unconsciously pays uniform homage to the personality of Jesus as it conceives of that personality, and, on the other hand, while it appreciates and even adopts the teachings of Muhammad it detests his personality. The explanation would seem to be this. As a matter of fact, the people accept the teachings of a hero more readily than they accept his personality, and when they actually pay homage to such a personality, it is not the actual personality as it was, but an adapted form of it which they are able to comprehend and assimilate.

A little reflection will dispose of this anomaly also. The teachings of a religious leader have always two aspects—the intellectual and the spiritual. Now the recognition which is readily offered to them by people in general is concerned with the intellectual aspect only. But the hero cares very little for this. A philosopher or a man of letters may rest satisfied with this much of

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recognition, but not a prophet or a religious reformer. His eye is always on the spiritual aspect of his teachings, which are themselves the products of his spiritual realisations and which he wants the people to assimilate. The soul of these teachings is pregnant with a thorough transformation. Considerations of time and place cannot stand in its way. It rages ever and anon with a suppressed force of revolution—a revolution in the mind and what emanates therefrom. The hero, with all his efforts, cannot contain within himself this tremendous force. Every now and again it bursts beyond his control and sets the outside world quaking. The act of Abraham's idol-breaking, which may appear rather fanatical to us in these days, had its source in this fact. Even Jesus the "Prince of Peace" went into the temple of God and cast out the money-changers and all of them that sold doves, and said unto them, "It is written, My House shall be called the house of prayer; but ye have made it a den of thieves," (Matth. 22 : 12, 13).

Thus the generality of people, while professing intellectual sympathy with the teachings of a hero, feel at the same time the existence of a convulsive force underlying them. The personality of the hero is the living embodiment of this convulsive force, hence the people's inability to accept it so readily. But one thing is very important in this connection. When the hero's personality is accepted by a people, it is not an intellectual appreciation but always a spiritual assimilation. It is true, as I have already shown, that when such an assimilation takes place it is generally too late in the day and is not the assimilation of the real hero but of an adapted form of him. Nevertheless, once the hero is recognised the conception of his personality enters the very soul of the nation and manifests itself, for whatever it may be worth, in all the avenues of its life—social, political, and economic as well as moral.

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Subsequently there may be thousands of movements to change the outlook thus formed and these may even create some sort of outward change here and there, but the main outlook cannot change, unless and until some other hero is installed in the popular mind in place of the one recognised. I have already tried to show how the European mind is, at bottom, still swayed by the personality of Jesus. It is significant to note in this connection that Dr. Oscar Levy, the great German scholar and champion of Neitzschian philosophy, holds the view that even the Godless Socialist movement of Russia is inspired by the ideals of Christianity. In fact, to an observant mind, the influences of Christian ideals will be clearly visible in all the affairs of European life. Among numerous instances, let us take just one. Why, for example, is not illicit sexual connection, as such, regarded as crime in the European criminal codes of law? Do we not find in this but a reflection of the conduct of Jesus towards "a woman taken in adultery," (John : 8) and towards "a woman in the city which was a sinner," (Luke : 7)? Similar influences of a hero's personality on the national life of a people can be found in the case of other religious communities. The imprints of the lives of Rama and Krishna, for example, as portrayed in their sacred Scriptures, can be found in the national life of the Hindus. Miss Mayo's observation that the filthy practices prevalent in the Hindu community alone are backed by the sanction of their religion, whereas those prevalent in Christendom are not so sanctified, is not, therefore, correct, as we see it. We shall further be guilty of partiality if we do not mention here that there are many evil practices to be found in the Muslim community, as it is in these days, and these also are the reflections, in the same way, of the Prophet's personality as understood by the later generations of Muslims. It is true that these reflections are not real

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level of the general run of intellect adapts the hero's personality for its own assimilation. There is one difference, however, between the personality of Muhammad as a religious hero and those of other heroes of his category. Muhammad's personality is a living and a historical one, and can be studied in its pristine purity for the purpose of a correct interpretation, whereas the same privilege cannot be claimed for the other personalities, whom the shadows of the pre-historic age have kept in hopeless obscurity. I have already referred to the replacement of one hero by another. But this is the most difficult process of all the processes of mental transformation. It is difficult because, as I have said, it demands a revolutionary change in the central outlook on life.

This difficulty presents itself everywhere, when you try to preach Islam to non-Muslims. It is experienced at home among the Hindus, and abroad among the Christians. In view of this difficulty, some of our more light-hearted enthusiasts ask us every now and then if we cannot do away with the personality of Muhammad while preaching Islam. In making this suggestion they seek further justification in the fact that the personality of the Prophet, as distinguished from the Qur-án, has suffered many misrepresentations at the hands of its own followers, and that whereas it is comparatively easy to contend with the misrepresentations of opponents, it is extremely difficult to set right wrongs done at home. We acknowledge the force of this latter argument and admit that, along with other heroes, our hero has also passed through many internal perversions before reaching the present generation. But we assert that it will do no real good either to ourselves or to unbelieving communities like the Christians, to have from them an admission of the beauties of Islam, as proceeding from their intellectual understanding of the religion. You cannot have

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Muhammad enthroned in their minds as a religious hero. True, you have to cope with difficulties innumerable—internal and external; but this is the just price for an achievement so great. We should have Muhammad's personality installed as a hero, not because we happen to be Muslims and our national interest is staked on this, but because it is the only way of bringing about the moral, social and political transformation which the time demands. And in their efforts towards this installation, the Muslims themselves will get the right view of the Prophet's personality and receive its reviving spirit in their own national life. There remains one more point to be discussed. So far, the installation of one hero in the place of another has meant, in religious history, the overthrow of the latter. And here there is an advantage on our side as well as a disadvantage. The acceptance of Muhammad's personality does not threaten any previous personality with any overthrow. It does not dispute the place already occupied by a hero, to make room for itself. It requires, instead, an extension of the receiving mind to make additional room for the new occupation. Thus it demands a process of religious understanding, of which the people of the world have no experience, but it is again, the process needed to make humanity live a life of internationalism.

Now, the whole discussion brings us to this conclusion. That seldom, if ever, is the personality of a hero comprehended in its pristine purity either in his own age or in the ages that follow, yet whatever of good or evil is found in the national life of a people has its sanction from that personality, howsoever perverted its comprehension in the popular mind may be. That as a consequence, no religious transformation can be brought about without effecting a recognition of the hero of the reforming religion; and, lastly, that if the personality of our hero has certain disadvantages to contend with, in the way

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Baptism with water is a legacy from Judaism to Christianity. It could outlive the fatal influence of Pauline teachings, which relieved the adherents of the Church of Christianity from the burden of Commandments. But if the law was the curse, as we infer from the writings of St. Paul, and if its observance were unnecessary, is not the adoption and continuance of the Jewish rite of initiation to righteousness in the Church of Christ an anomaly? And if the sacred custom is observed to symbolise the new dispensation, the said ceremony, in fulfilment of the words quoted above, if they applied to Jesus Christ should be performed with fire and not with water. We need not at present enter here into the question of the Holy Ghost—a being imperceptible in himself and often not recognisable when translated into actions and deeds of those baptised in the Church: a question which demands a strange kind of orthodoxy of the faith to believe in him.

* * * * *

The whole problem resolves itself into one question: Does baptism in the name of Christ and our belief in the cross miraculously transform us into at-one-ment with God: does it paralyse all our bestial passions and desires and make us but as automatons in the hand of God? If so, we are really baptised with fire. But if to reach that high state of Resignation to God we require a course of discipline, a training under which we have to learn how to win the victory for God in the daily struggle in our life between our will and that of the Most High, and between our discretion and desire and those of the Almighty, we do need the law and external guidance; and the whole reasoning of St. Paul in the Epistle to the Romans seems to be absolutely fallacious, and Jesus appears to be the true Messenger of God in saying:—

“Whosoever, therefore, shall break one of these least Commandments and shall teach them so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

KHWAJA KAMAL-UD-DIN.

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ISLAM THE NATURAL RELIGION OF MAN

BY M. ABDUS SAMAD, B.A.

Islam is not a new Faith. It is the natural religion of man and has existed in the world ever since the dawn of human life. The religion of Adam (peace be on him), whom many of us regard to be the first man, was Islam ; and Abraham, Moses, David, Solomon, Jesus (peace be on them)—all these great prophets of God preached the same eternal religion, Islam.

More than one hundred thousand of prophets—such is the popular belief—were raised in the different parts of the world and at different times. “There is not a people but a Warner has gone among them.”¹ None of these prophets ever preached any other religion than Islam. A verse of the Holy Qur-án, the Sacred Book of Islam, says :—“And certainly We (God) raised in every nation an apostle saying : Serve God and shun the devil.”² From this it appears that the command of avoiding Satan and submitting to the Will of God was given to all alike.

Going deeper into the matter, we find that in fact the religion of all human beings, like that of the prophets of old, was originally nothing but Islam. Muhammad (peace and the blessings of Allah be upon him), the last prophet of God, says that every human child is born in the natural religion of submission to Allah, which means Islam, and it is its parents that teach it and bring it up in another religion. The birth of a human child in the religion of nature, i.e., Islam, is comparable to the birth of a beast with limbs of its own species. As a cat is not born with the limbs of a dog so a human child is not

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born with any attributes which are not in accordance with Islam. In order to explain this truth, the Holy Prophet recited the following verse of the Qur-án :—"The nature made by Allah in which He has made men—there is no altering of Allah's creation—that is the right religion."¹ It is to this natural religion of man, the religion of surrender to the Divine Will, that the name *Islam* has been given.

In order to understand the true significance of Islam as a natural religion, we should first see what is exactly meant by Islam. Now, the whole meaning of the religion of Islam may be said to have been compressed into the *Kalima*, which may be regarded to be the only Formula of Faith in Islam. It is *La ilaha illallah, Muhammadur Rasulallah*—None deserves to be worshipped besides One God, and Muhammad is the Apostle of God. Or, in other words, Islam connotes belief in the unity of the Maker of the entire creation, and that Muhammad was raised by God as a guide for humanity.

The first part of the *Kalima* clearly signifies that the Lord of the entire world is One ; while the second part implies that human beings are all equal and are all brothers and sisters to one another. It is for emphasizing this latter fact that the Holy Prophet repeatedly says that he is nothing but a man like us all, and that he is neither God, son of God, nor anything of the kind. It is only with a view to laying stress on this fact that he does not stop with teaching *La ilaha illallah* but makes it obligatory for us to declare in the same breath *Muhammadur Rasulallah*—Muhammad is not a God, but is only a Messenger of God, a plain human being chosen by God for conveying the Divine Message of peace and happiness to other men. Says the Qur-án : "I am nothing but a Warner and Giver of good news to a people who believe."²

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This *Rasul* of God clearly teaches us that if there is any distinction between man and man, it is submission to God (*tagwa*) that gives one man superiority over another. The Holy Qur-án says :—" O you men ! We have created you of a male and a female, and made you tribes and families that you may know each other ; surely the most honourable of you with Allah is the one among you (who is) most careful of his duty ; surely Allah is Knowing, Aware."¹

Wealth, birth or complexion of the body will add nothing to or subtract anything from one's respectability. If you wish to be greater than others, you must excel them in the service of God and the condition of your soul must be better than theirs.

Now, that God is One, that He is the Master of all and that human beings are all created of the same stuff² and are all equal like brothers and sisters born of the same parents—these truths must be accepted by every sane man for the simple reason that these are truths which have their foundations in nature. It may be that for selfish considerations people may not always admit them. They may declare like the Bolsheviks that they do not believe in any God, or they may give out like the Hindus that they believe in the plurality of gods. The powerful may oppress the weak ; and the rich may hesitate to accept the poor as brothers. But the inner belief, the belief in the heart of hearts of all, is the same : men are all brethren and God is their over-Lord and Master.

This simple and natural belief in the Unity and Sovereignty of Allah and the brotherhood of man may be dimmed for the moment by a cloud of superstition which may have been set up by an interested priesthood ; but once the cloud is dissipated, man realises the enchanting beauty of the innate belief and the truth of the natural religion. Casuistry and sophistry of logic-choppers and machinations of priestcraft may turn people away from

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this natural belief in Islam, and may for a time induce them to worship men, idols or even heaps of sand, as did the pre-Islamic Arabs, but considered carefully, this change in the nature of man is only superficial. In the innermost recesses of his heart will be found the same eternal belief in the Oneness of God and brotherhood of man.

In this land of the Khasis¹, too, as a result of long contact with others, we find an example of corruption of the simple belief of the Khasi people. We know the Khasis were believers in the Unity of Godhead from very early times. But their long contact with the people who believed in the plurality of gods was responsible for their faith being tainted with ideas of idolatry. Through contact with the Christians, again, the mysterious doctrine of the "three Gods in One" began to capture the imagination of the Khasis. But these changes are only superficial, and when we see any one of them turning back to the worship of One God, we thank God very sincerely and know that it is nothing but self-expression of Nature: the simple human soul is now purged of all foreign dross.

Habit is but second nature. Tradition, custom and social prejudices, all go to warp the simple, natural faith. Like that European girl, who was brought up amongst the wolves of the African forest and partook of the nature of the wolves, our believes also undergo a temporary change through the subtle influence of the surroundings. Blessed is the man who feels the change and comes back into his own natural belief, Islam. For, the Qur-án very reasonably says:—"And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers."² Islam being but another name for the nature in which God has created man,³ it is not conceivable how any religion other than Islam can be acceptable to God.

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For bringing mankind back to the natural religion of Islam and for keeping them therein, the Merciful Lord of the Universe has raised many a prophet and many a warner among them from time to time in different countries. But after the death of these prophets and warners, people forgot their teachings and the merits of the natural religion. Some of them were so far misled as to worship the very prophets and great men who had taught them how to worship the One True God ; while others stooped so low as to bow down before objects of Nature which God created as their servants.¹

This process went on until we come to the 6th century A.C. when a fierce struggle was going on throughout the length and breadth of the world. There was everywhere spiritual starvation, and people began to doubt if there was any God controlling the affairs of men. It was in this time of spiritual sterility that God, out of His mercy, sent down His last Prophet, Hazrat Muhammad (may peace and the blessings of Allah be upon him). He summoned the world to this natural religion of Islam, which, he said, was as simple as it was perfect.² His voice of thunder influenced the hearts of all that heard him. In the 23 years of his ministration, Islam spread far and wide and influenced the life and thought of the people so deeply that their very nature, as it were, was changed. So far as the Arabs among whom the Prophet was raised, were concerned, all the barbarous traits of their character disappeared as if by the movement of the magic wand. Other uncultured races, too, rose to the highest peak of civilization when they ceased to fight against their own nature. The barbarous Abyssinian, the ferocious Bedouin and the proud Quraish—all abandoned their former perverted nature, and in a very short time became welded into a progressive nation, "the cynosure of neighbouring eyes."

¹ Qurán, 14 : 33.

² Qurán. 5 : 3.

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Under the benign influence of this simple religion, kings lived in the simple ways of mendicants; while on the other hand, nobody wondered if the mendicant of to-day turned to be the king of to-morrow.

Muhammad (may peace and the blessings of Allah be upon him), though the Prophet of God and King of Arabia, himself led the life of a poor Arab, thus teaching the world, as much by practice as by precept, the Islamic ideal of simplicity and equality. Coming in contact with the touchstone of his personal influence, all the dross of Arabia turned into pure gold. Whoever learnt from him the lesson of *Tawheed*—the Unity of Godhead—learnt automatically the principle of brotherhood also. It was this teaching of plain living and high thinking coupled with a wonderful feeling of brotherhood that animated Umar, the second rightly-guided Caliph and admittedly one of the greatest rulers of his time, to allow his camel-driver, while entering Jerusalem, to ride the animal in his own place—himself walking on foot and leading the camel by the nose-string. The ennobling spirit of this natural and vigorous religion enabled some slaves like Qutbuddin, Ghyasuddin and Altamsh to become empire-builders. Perfect freedom of all in self-elevation—be it spiritual or temporal—which is implied in the brotherhood of Islam, can perform wonders everywhere.

In our times, too, the world is witnessing dissension and disorder rampant everywhere. The only remedy for the woes and sufferings of to-day is the acceptance of the Islamic faith which is alone the world-religion inculcating principles of peace and goodwill as its very name signifies. For obtaining concord and peace, the nations of the world must cease warring among themselves and with the laws of Nature which are really the laws of God. If man wants to be regarded as a human being by his fellow-men, if the poor do not want to be oppressed by the

rich, if the Sudra does not wish to continue to be the humblest part of Hinduism in the eyes of the Brahmin, if the black Indian wants to have his rights recognised by the white European or American, and if women refuse to lead a life of degradation and shame as playthings of the sterner sex—then the only way open before them all is to break down the artificial barriers which vested interests have set up from times immemorial, and come over boldly to the fold of Islam, the natural religion of man. Here the weary shall get shelter and rest ; the spiritually starved shall find their food ; and the oppressed and the down-trodden shall see their rights vindicated.

ESSENTIALS OF SUFISM

BY PROFESSOR S. MUZZAFFAR-UD-DIN, B.A., B.E.S.

Sufism, as a technical term, is defined and explained by saints in different ways. Some of the definitions¹ are given below :—

1. Sufism consists in the renunciation of every thing else than God.—Dhun-Nun Misri.
2. Sufism means thorough dependence on God for life, death, and every thing else.—Junaid Baghdadi.
3. Sufism is a combination of all virtues and negation of all vices.—Abu Mohammad Jariri.
4. A Sufi is one who neither likes nor is liked by any one.—Hasan ibne Mansoor Hallâj.
5. A Sufi is he who resigns himself entirely to God.—Maulana Roomi.
6. Sufism consists in the abandonment of all the carnal desires. Sufis are those whose souls are purified and who occupy first rank in the presence of God. Sufis are those who neither own nor are owned by any one.—Abul Hassan Nuri.

¹ *Tasawwuf in Islam*, Abdul Majid.

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7. A Sufi is one who does not see any thing in the two worlds other than God.—Abu Baker Shibli.
8. He is a Sufi who blinds himself to every thing and gets absorbed in God both externally and internally.—Ali bin Bindar, Nishapuri.

These variations in the explanation of the nature of Sufism only indicate various stages of mystical evolution. In the beginning Sufism merely amounted to piety and chastity, and subsequently other spiritual virtues, such as submission, resignation, love, affection, etc., crept into its conception. Finally self-annihilation and complete absorption in God, followed the suit. In this way Sufism became a combination of all noble virtues. It is not, therefore, strange that different saints explained Sufism in different ways in accordance with their taste and inclination. Some have identified it with puritanism, some with self-effacement, some with absorption in the Deity, and so forth. The variations in the definition are rather verbal than real.

Ibn-i-Khaldun, discussing the nature and origin of Sufism, says that mystical tendency had been in existence during the time of the early Caliphs and some other companions. The elementary form of mysticism consisted in—

- (a) purification of soul,
- (b) devotion to God,
- (c) renunciation of the luxury of the world,
- (d) treatment of worldly life as a transitory stage,
- (e) retirement from public life, and
- (f) undisturbed recollection of God.

The learned author further says that in the early period of Islam most of the believers had mystical spirit, but with the accumulation of wealth in later times only a few of them could progress ; and these Muslims unmolested by worldly attractions were called "Sufis."¹

¹ *Muqaddama-i-Ibn-i-Khaldun.*

From the first Sufi Imam Hasan Basri (d. 162 A. H. ; 777-8 A. C.) down to the saints of the tenth century of the Hijra, almost all genuine Sufis contributed something towards the development of the esoteric aspect of the Faith. An immensely large number of books have been written from time to time on Islamic mysticism, and any one desirous to know the fundamentals and essentials of Sufism in detail may refer to these works, particularly *Kitab-ul-Lam'ia*, by Sheikh Abu Siraj (d. 378 A.H.). *Kashful-Mahjub*, by Sheikh Ali Hujwairi (d. 465 A.H.) and *Risala-i-Qushairiya*, by Abul Qasim Qushairi (d. 465 A. H.).

By a perusal of these books we are led to conclude that Sufism is only the internal aspect of the religion of Islam. The basic difference between *Shari'at* (external path) and *Haqiqat* (internal path) of Islam may be summarised as follows :—

(a) In *Shari'at* knowledge precedes action while in *Haqiqat* action precedes knowledge.

(b) The former is based on studies and experiments, whereas the latter on inspiration and revelation, as God says :

So He intimated to it (the Soul) by inspiration its deviating from truth and its guarding (against evil)."¹

(c) The basis of the former is affirmation and that of the latter is negation. In the exoteric side we keep on affirming a cause for every phenomenon we come across until we reach a self-existing cause, and this is God. But in the esoteric side we go on eliminating each and every faulty or dependent phenomenon, until we arrive at an independent existence free from all defects, and this is God.

(d) *Shari'at* chiefly relates to body while *Haqiqat* to soul. Islam refers to the former as *Khalq* (creation),

¹ The Holy Qur-an, 91 : 8.

as the Qur-án says, "Behold, to Him belong creation and command;" and to the latter as *Amr* (Divine Command), as the Qur-án says, "Say; 'Soul is the command of my Lord.'"

(e) A secular scholar makes distinction between means and end, while a Sufi makes no such distinction. In his case means and end are concentrated on one point only, *i.e.*, the Divinity.

(f) A secular scholar aims at achieving rewards and avoiding punishment at the hands of God in this world or the next. But a Sufi aims at God Himself. He loses himself in God, only to live in Him.

Imam Ghazzali, who developed the mystical ideas into a separate branch of learning, explaining the differences between *Shari'at* and *Haqiqat* says that knowledge is generally obtained by senses or by means of argument and inferences, but sometimes it is possible that one may be inspired with some knowledge without the help of physical senses or any previous effort in the form of instruction or experience. This sort of inspiration can be obtained by self-exertion and self-purification. The usual method of achieving success in this line is that a man must cut himself off from all worldly things and devote himself whole-heartedly to the Deity. He must withdraw his attention from without and fix it within God. When a man succeeds in getting absorbed in God, he now and then gets a Divine Flash revealing to him everything under and above the sun.¹

The materialist will naturally find it difficult to believe that things can be known by inspiration or revelation. But it must be borne in mind that in almost every age and every country there have been some people believing in spiritualism. Plato himself believed in the existence of spiritualism. Even now in Europe there is a class of

¹ See *Ehyâ-ul-'Ulum*, and also *Al-Ghazzali*, by Shibli.

thinkers known as Spiritualists who maintain that knowledge sometimes may be acquired from the esoteric method.

Ghazzali further says that belief in God in some form or other is almost a universal creed. But a very large number of men believe in God by following either the dictates of reason or practices of their ancestors. Naturally, therefore, this sort of belief does not create any great influence on the minds of people. On the contrary a Sufi believes in God as a result of self-denial and self-renunciation, and in course of time he reaches a stage of mental progress when he sees the Deity all around and finds nothing but the Supreme Being. This vision of an all-absorbing Deity creates in his mind some virtues which draw him closer and closer to God. Similarly every body knows that God is the sustainer of the world and its inmates, and that God has taken over the responsibility of providing food to every living being.¹ Nevertheless, human beings frequently get impatient if their subsistence is delayed any day for some reason or other. This mentality clearly shows that their belief in God, as the sustainer of the Universe, does not produce any effect on their minds. Reverse is the case with real Sufis who are always satisfied and never feel anxious for their meals knowing as they do that the Creator knows His business better than anybody else.²

Some of the opponents of Sufism maintain that Qur-án and Hadith (Tradition) have got nothing to do with Sufism. Of course, the present day corrupted Sufism (known as Pirism) cannot be taken as an Islamic institution. But real Sufism as an instrument of self-purification has been frequently referred to in the Qur-án and sayings of the Prophet. Sheikh Abul Hasan Seraj writes in his book *Kitab-ul-Lama'*:

¹ The Holy Qur-án, 11 : 6. ² See Ehyâ-ul-'Ulum and Al-Gazzali, by Shibli.

“ The right of inferring spiritual ideas and thoughts is earned only by those persons who have followed the Book of God and sayings and doings of the Prophet both externally and internally. When these people have successfully moulded themselves in accordance with the commandment of God and Prophet, God bestows on them a flash of learning which purifies their minds and which purges them of passion, lust, selfishness and avarice.”¹

The chief aim or final destination of Sufis is the “Unity of Existence” or Pantheism. They do not identify God with the universe or the universe with God, but they deny existence to all things other than the Deity, and believe that the only Existence is God and the rest is only His manifestation. The Muslim Pantheism should not be confounded with the Hindu or Buddhist Pantheism, which involves incarnation of things or transmigration of souls. When a Sufi says, “I am God and God is I,” he never means thereby that Godhead is incarnated in him or he is embodied in Godhead. Incarnation of one phenomenon in another presupposes the existence of two separate or different entities invested with form and flesh—a supposition which is absurd in the case of the Divinity. Mahmud Astrabadi, author of *Gulshan-i-Raz*, a well-known book on Sufism, says :—

“ Incarnation and Co-existence are impossible here because duality in unity is the essence of misguidance.”

What a Sufi means is this : There is only one substance in existence and that is God. Nothing beyond God exists. The world we live in and the different phenomena we witness here are the only manifestations of that Divine Existence. What we suppose to be existing is nothing but a reflection of the All-absorbing and All-pervading Deity. Pantheism is, therefore, that form of

¹ *Tasawwuf in Islam*, Abdul Majid.

monism which declares the entire universe or nature as a manifestation of the Supreme and Absolute Being. In other words, neither does God stand apart from the universe or nature, nor the universe or nature stands aloof from God. The same author says:—

“ The universe is entirely relative term like the point which runs in the circumference of a circle.”

This theory may further be illustrated thus :—

Keep a mirror before you and look into it. You will find your reflection thereon. The question is ‘ whether this reflection is exactly yourself or something else than yourself.’ Obviously, you cannot say either ; then what is this ? The only answer to the question is that the image you see inside the mirror is only the reflection of something outside, while the reflection itself does not exist separately. The same is the position of God. The phenomena of the world are the manifestations or reflections of the Deity, but we cannot say that these manifestations are exactly God Himself, nor can we say that they are altogether separate from Him.

The same poet says in *Gulshan-i-Raz* :—

“ Keep the mirror before you and look at another figure inside. Observe carefully so as to see what that reflection is. Neither is (the reflection) this nor that. What, then, is that reflection ? ”

Sufis substantiate their belief in the Pantheistic theory by a reference to the text of the Qur-án. We find in the Holy Book that God in the earliest eternity addressing Himself to the human souls asked the question.

“ Am I not your Lord ? ” “ Yes,” was the answer that came forth instantly. Referring to this conversation between the Creator and the created the author of *Gulshan-i-Raz* says—

“ Why did God say ‘ Am I not your Lord ? ’ Who was after all there to say “ Yes ” at that moment ? ”

THE HOLY QURAN AND ITS COMMENTARY

The answer to the question is furnished by the poet himself who says :—

“ The knower and the known are none but He, find out ; but the earth gets rediance from the sun.”

There is another reference to the Pantheistic view in the Qur-án. We find that when Moses was given the first Divine Flash, God manifested Himself to him through a tree in “ Wadi-i-Aiman ” (*i.e.*, the sacred valley). Referring to it the same poet says :—

“ Come along in the sacred valley, when all of a sudden a tree tells you, ‘ Indeed I am God.’ When it is admissible for a tree to announce ‘ I am God,’ why should not the same be permissible for a blessed man ? ”

After giving various illustrations of the pantheistic view, the poet concludes the subject by saying—

“ Nothing else than God is God. It is all the same whether you say : ‘ He is God ’ or ‘ I am God. ’ ”

THE HOLY QUR-AN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(*Continued from Vol. XXI, p. 390.*)

Verse 74.—The inevitable result of the Jews infringing the Divine Laws is that their hearts become hardened. Elsewhere in the Qur-án God speaks of this very phenomenon as the setting of a seal on their hearts. The significance of God’s not giving them the power of doing anything good is, that their own hearts, of their own accord, become gradually indifferent to any sort of

virtuous action. Thus, just as here in these four sections, after describing the excesses and transgressions of the Jews, He says that their hearts are hardened, so in the chapter headed "The Woman"—v. 153-155—after reference to the national crimes of the Jews, it is said "Nay, Allah set a seal upon them owing to their unbelief," that is, God sealed up their hearts on account of their unbelief. Thus the concluding portion of the verse has, quite unambiguously, cleared up this apparently insoluble question. To put the matter in plain words—God, by Himself, never sets any seal on any one's heart. It is man who first perpetrates acts of unbelief in consequence of which his capacity for doing good gradually vanishes away until he reaches a state wherein the committing of sin becomes second nature with him. But since all these things happen in accordance with His laws, God has said that He sets a seal on the heart of such a person, and it is this process which is described in the beginning of the verse. But along with the statement of this fact a hint is thrown out with regard to some who are destined to be reformed. It is said that, without doubt, their hearts will be hard as stones or even harder, but that there are stones, again, from which great streams gush forth, many that split into pieces, and yet others that roll down for fear of God, that is to say, that, although these people have become hard as stones, there are still some among them who will repent, and prostrate themselves before God through fear of Him. The concluding portion of the verse—"Allah is not at all heedless of what you do"—puts this hint in a still clearer light, for it means just this that if such persons will but make a little effort toward good, attempt a good deed, however small, it will not be ignored by God. The simple fact is that while we are involved in active sin, the guidance of God ceases to have any effect on us at all, but as soon as ever we detach ourselves, even a little, from the evil path and incline

towards virtue, the grace and favours of God begin to flow in upon us again.

Verse 75.—Now, when the condition of the Jews has reached such a state, how can the Muslims expect from them that they should have any faith left in the Truth that has been vouchsafed to them, particularly when some of these former deliberately manipulate, as it were, and tamper with the word of God? We know that, in these days, it has been proved by men of authority that the Jews and their progeny, the Christians, have, in many places, altered and adapted the words of God; but this allegation of such a practice was advanced by the Qur-án against the Jews 1350 years ago. Some 25 years back Bishop Gore was disputing this charge of the Holy Qur-án, but to-day he himself has been constrained to admit that what the Qur-án asserted centuries ago is but the plain truth. Some shallow-thinking persons put forward a strange logic. They hold that when the Qur-án says that it “verifies what is in your hands,” it is admitting that there has been no interpolation in the Old and New Testaments. These people fail to understand that this statement relates, as is evident from the verses before and after, to one particular event, which is also described there. This event is that foretold by both Testaments, to wit, the coming of a Prophet and, according to the Qur-án, that prophecy has been fulfilled in the advent of the Holy Prophet Muhammad. In other words, his coming confirmed what was written in the Torah and in the Gospels, the sacred books, respectively, of the Jews and the Christians. Thus it is mere ignorance of the rules of interpretation that seeks to read into a detached verse a meaning in harmony with its own desires, and that without any reference to other verses bearing on the same subject. The rule is that the whole of the book should be taken into consideration when dealing with the

interpretation of any particular part of it. Moreover, the Qur-án does not once assert that the two Testaments have been changed wholesale. On the contrary, it simply says that they have been altered in places. It also affirms that the Testaments, in their original revealed state, were fountains of light and guidance to mankind but that later followers of these books have made certain alterations in certain places.

Verse 76.—Having pointed out in the previous verse that Muslims should not, in any way, place reliance on the Jews, the Qur-án puts forward, in confirmation of its statement, yet another fact concerning that people, to wit, that although some of them may profess their faith in Islam while in the presence of the believers, yet when they meet in their own assemblies, these same persons reprimand the less clever among them for admitting in the presence of Muslims what is contained in the Torah, one of such admissions being the prophecy about the coming of a prophet which had not yet seen fulfilment. They enter a protest against these brothers of theirs, pointing out that by telling the Muslims all about the contents of the Torah, they put them in an advantageous position for debating with them in matters religious.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

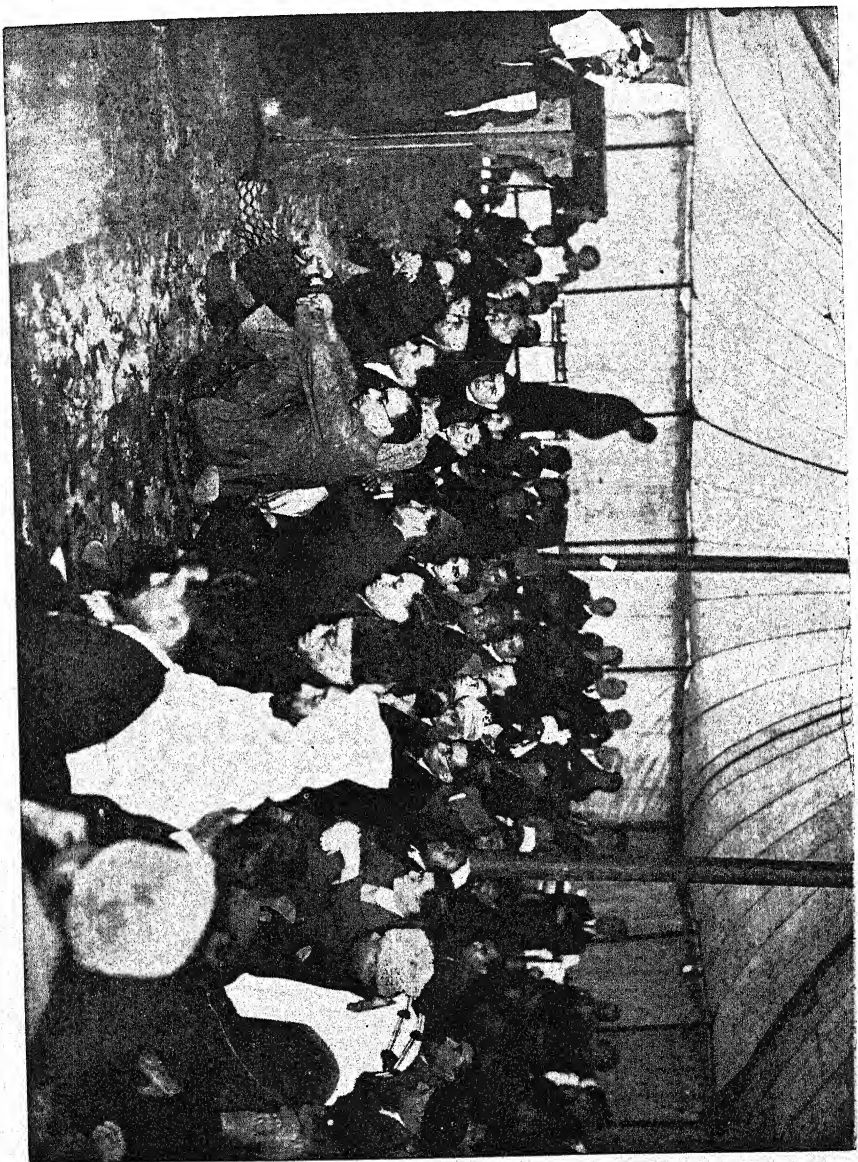
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



Partial view of Eid-ul-Azha (1352 A H.) congregation at the mosque, Woking.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصَلِّي عَلَى رَسُولِ الْكَرِيمِ



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EID-UL-AZHA (1352) SERMON

BY HIS EXCELLENCY SHAIKH HAFIZ WAHBA

PART I.

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest.

All praise is due to Allah. We praise Him and seek His guidance and protection. We betake us for refuge to Allah against the evils of our minds and against the bad things of our actions. And whomsoever Allah guides to the right path, there is no one to lead him astray and whomsoever He causes to err (as a result of his actions), there is no one to lead him aright.

And I bear witness that nothing deserves to be worshipped but Allah, and that Muhammad is His servant and apostle, whom He has sent with truth, as the bearer of good tidings and as a warner.

He who obeys Allah and His Apostle, follows the right way, and he who disobeys them does not harm any

but his own self, and does not do any harm to Allah, the Exalted.

Now, surely the best word is the Book of Allah and the best way is the way of Muhammad, and the worst of actions is the act of innovation (in religion), and every innovation is misguidance.

MY MUSLIM BROTHERS,

To-day is the festival of Eid-ul-Azha, and to-day it is that our Muslim brothers from all over the world are gathered together in the Holy places of Mecca to perform the most solemn duty of pilgrimage, to make acquaintance one with another, to seek counsel of one another and to discuss matters concerning their social welfare.

And proclaim among men the pilgrimage: so they will come to you on foot and on every lean camel, coming from every remote path.

That they may witness advantages for them, and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy. §

We also are assembled here to-day to fulfil and realise the self-same supreme purposes.

This festival, to-day, recalls to our minds the historical event in which the great patriarch Abraham and his son Ishmael exemplified purity of love for God. You will remember that Abraham dreamed that he was sacrificing his son. He asked his son Ishmael what he thought of his vision. Abraham, who was all purity, all submission to the Divine Will, was ready to fulfil his dream literally. The son, to use the words of the Qur-án, said: "O my father, do what you are commanded; if Allah please, you will find me of the patient ones." When Abraham was ready to lay his sharp knife to the throat of his son, God called out to him saying "O Abraham, you have, indeed, shown the truth of the vision," and ransomed him with a great sacrifice.

§ Holy Qur-án, XXII, 27.

EID-UL-AZHA (1352) SERMON

It was thus that the Divine commandment to sacrifice an animal in the place of his son marked the abolition of the savage custom of human sacrifice, not only among the Chaldeans but among many other nations also.

This incident typifies in itself the purity of love on the part of both Abraham and Ishmael. It is a reminder to sons to obey their parents—which thing is considered the keystone in the foundation of family life.

It should be further borne in mind that the purpose of sacrificing an animal on this day is not merely the killing of a beast. The real underlying object is to revive and perpetuate the memory of Abraham ; to remind us to be good and kind to the poor, to be careful for them and to comfort them, more especially on this particular day in which happiness suffuses every Muslim house. It is in this way that Islam reminds you of the poor and enjoins you to be compassionate towards them. The Qur-án says :

There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part. *

In the tradition of the Prophet we read : “ The poor are the family of Allah, and the most loved by God is he who is kindest to the poor.”

The world to-day is struggling, on the one hand, to ensure that democracy and equality of rights among men shall reign supreme, and on the other, towards the destruction of the sovereignty of parties, nations and races.

It will interest you to know that one of the most important features of Islam, a feature of which it is proud, is that some thirteen centuries ago, it actually established democracy, liberty and equality of rights for all sections of people, thus bringing about the mightiest revolution the world has ever known.

We assemble for prayers in Mosques, and gather together at this time of pilgrimage to learn that no man

* Holy Qur-án, XXII, 37.

takes precedence over another, and to remember that in Islam there is no distinction of profession, caste or rank ; to remember that, Ladies and Gentlemen, the one most honourable among us is, in the eyes of God, he who is most careful of his duties towards God. The Qur-án says :—

So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask concerning each other.¹

Thirteen centuries ago Islam abolished the invidious distinctions of colour and race prejudice, established the principle of complete equality of rights, and granted no privilege to anyone. All Muslims are brothers. This fact will become plainer to those who read the history of Islam.

Islam is the religion of peace and tranquillity and neither the religion of war and aggression, nor that of idleness and indolence. Remember, a Muslim is one from whose tongue and hands all people are safe ; a Muslim is he who never injures either neighbour or friend ; a Muslim is he who, when he speaks, speaks the truth ; a Muslim is he who, when he makes a promise, keeps it, and a Muslim is he who, when he is trusted, never betrays.

The Qur-án says :—

And the servants of the Beneficent God are they who walk on the earth in humbleness, and when the ignorant address them, they say, Peace.

And they who pass the night prostrating themselves before their Lord and standing.

And they who say, O our Lord, turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil :

Surely it is an evil abode and (evil) place to stay.

And they who, when they spend, are neither extravagant nor parsimonious and (keep) between these the just mean.²

Islam is the religion which affirms the Unity of the one God in the most emphatic terms. It aims at uniting the whole of the Muslim World in the path of good, by

1. 23 : 101.

2. 25 : 63—67.

co-operation in its aims and purposes. It aims at preventing evil from thwarting the prosperity of mankind and the good of the brotherhood of man.

Let not the glamour of modern civilisation to-day beguile you, and let not its tinsel make you oblivious of the glory of your faith. It is your duty that you study Qur-án Sherif and the history of Islam from its real sources. You will find that the more you study it, the more you will love your religion and the more you will adhere to it.

The Qur-án says :—

Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner ; surely your Lord best knows who go astray from His path, and He knows best those who follow the right way. And if you take your turn, then reply with the like of that with which you were afflicted, but if you are patient, it will certainly be best for those who are patient.

And be patient and your patience is not but by the assistance of Allah, and grieve not for them and do not distress yourself at that which they plan.

Surely Allah is with those who guard (against evil), and those who do good (to others).¹

May Allah bless me and you through the Great Qur-án and make us and you benefit by what is in it of the signs and reminders of wisdom. I say this and seek protection from the Great Allah for myself and for you and for all Muslims. So seek His protection ; surely He is Forgiving, Merciful.

PART II.

Allah is the Greatest—(7 times).

Allah is the Greatest in greatness. And praise be to Allah in abundance. And Glory be to Allah, morning and evening. There is nothing worthy to be worshipped but Allah. And we do not worship anything but Him, being sincere to Him in obedience (Religion), although the unbelievers may resent (it).

1. 16 : 125—128.

MY MUSLIM BROTHERS,

“ You are the best of nations raised up for (the benefit of) men ; you enjoin what is right and forbid the wrong.”

Remember that lovers of God and those most favoured by Him are they who follow what God has commanded them to do in the way of spreading justice, love for work and its execution in the best manner, the performance of their duties towards family, motherland and friends, and the giving of advice to all who need it.

The most honourable in the eyes of God are those who do good to others, tend the sick, the crippled and the infirm and give a helping hand to those in distress.

They are the Ansar (helpers) of Allah who labour continually for the spreading of virtue, and fight unceasingly by all possible means against every form of evil. Every action is followed by its natural results, for this is the way of God, and you shall never find it change.

The Qur-án says :—

“It is not your desires nor the desires of the people of the book (Jews and Christians) that make any difference. Whosoever does wrong will have its recompense.” Servants of God.

“ Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and aggression.”

Remember God and He will exalt you ; and give thanks to Him for His favour and He will increase it. Remembrance of God is the best thing. He knows what you do.

I do not wish to leave my place without acknowledging with thanks that honour which the Muslim Society of Great Britain has conferred upon me—that Society to which belongs the honour of organizing functions of this nature on the occasions therefor ordained.

While we acknowledge this, our debt of gratitude to the Society and to those who represent it in this country,

ISLAM CALLS THE FAITHFUL IN ENGLAND

I am anxious that we shall not forget the responsibility which devolves upon us of helping the Society in every way to the utmost of our powers so that it may carry on its noble work. In conclusion, I thank you all for having the patience to hear me speak in English, in which language, I regret to say, I am not, as yet, very proficient.

Please forgive me my mistakes, because to forgive, to let down gently, and to listen in patience to, what may sometimes be displeasing to him, are some of the characteristics of a Muslim.

ISLAM CALLS THE FAITHFUL IN ENGLAND¹

BY IAN COSTER

At the setting of the sun three men prostrated themselves towards Mecca, placing their foreheads on the ground. Surmounting the dome above their heads a gilded crescent cut the sky of a London suburb.

Two of the men were Indians; one was a Scots lad, a university student, come down from the north with the intention of becoming a missionary.

This was a lone outpost, in the West, of a faith which threatened to drive the Cross from Europe. Its followers in this continent now number only five millions, but in Asia and Africa between 200 and 300 millions support the might of Islam.

"Allahu Akbar. God is Great. There is no god but God and Muhammad is His servant and His Messenger."

The cry of the *muadhdhin* calls the faithful to prayer, five times a day in the oasis of the Sahara and by the mountains of Kashmir, in the cities of Egypt, Persia and Turkey.

¹ This article is one of a series "What shall man believe," published in the *Sunday Dispatch*, London—Ed., I. R.

The same call, strange as the crying of a gull herd miles inland, goes up from the steps of the mosque at Woking.

It has stood there since 1890, when it was built with money collected from Bhopal. But it was not until 1913 that it became the centre of a Muslim mission, under the leadership of an Indian, who gave up a flourishing practice at the Bar of his own country "to plant a foreign tree in an uncongenial soil."

So, thirteen centuries after the death of Muhammad, the religion which once cleft the world like a scimitar, has a small foothold in England.

Muhammad began as a small Arab trader, but he shook the world and changed the destiny of mankind.

He was born in Mecca, which was a sacred city long before his time. It retained memories of Abraham and Ishmael, from whom the Arab traces his ancestry. For four months of every year feuds had to be forgotten and swords sheathed.

In A. D. 576 Muhammad was left an orphan of six years old. His family was noble, but his uncle, to whom he was entrusted, was poor. The youth became a trader, commissioned by a wealthy widow named Khadijah to drive her camels over the ancient trading routes.

The youth and his employer fell in love¹ and were married, though she was 15 years his senior.

They were happy; sons and daughters were born to them. Muhammad, because of his honesty, became known as "the Trustworthy," and he prospered.

The story might have ended there. But it did not. When he was 35 Muhammad was chosen, by lot, to set the sacred Black Stone back in its place in the shrine which still exists, the Kaaba.

¹From the strict Muslim point of view it was the lady who fell in love with the Prophet and the Prophet could not find any ground for refusal when she offered her hand for marriage. From the Prophet's standpoint it was a marriage of convenience.—Ed., I. R.

ISLAM CALLS THE FAITHFUL IN ENGLAND

Before that incident he had spent much of his time in meditating. Now he retired to a cave in the desert and communed with God. In a vision he received the command to go forth and bring his countrymen back to the ways of righteousness.

His family first proclaimed him Prophet. Khadijah, his adopted son and ex-Christian slave, Zeid, and his nephew (*sic*), Ali, soon believed in his mission. Other adherents gathered round him.

But his followers were only a tiny band. Suddenly he made his first pronouncement. "There is one God!" and immediately the city, given over to the worship of many idols, plotted to kill him and wipe out his followers. The Koreish, a powerful tribe, was furiously angry.

Tormented and persecuted he still went on making converts. In the year 622, when he was 52, he slipped out of Mecca, evaded the Koreish, and went to Medina, 120 miles away.

Medina paid more heed to his teachings. He became the virtual ruler of the city, though there was an undercurrent of hatred. Plots culminated in warfare. The Koreish, one thousand strong, marched from Mecca against him.

With three hundred of the faithful, Muhammad went out against them and overthrew them utterly. The battle of Badr was the first of the victories of Muslim arms.

Though he was badly wounded in the second battle, Muhammad lost no faith in his mission. Six years later he had not only taken Mecca, destroying the 360 idols of the Kaaba and forcing¹ the Koreish to acknowledge him

¹He never forced anyone to embrace his faith even after the conquest of Mecca. He left it to the choice of Meccans either to follow their ancestral religion or to become members of the new fraternity. We are tempted to quote Sir William Muir in this connection. He says—"Although the city had cheerfully accepted his authority, all its inhabitants had not yet embraced the new religion, nor formally acknowledged his prophetic claims; perhaps he intended to follow the course he had pursued at Medina, and leave the conversion of the people to be gradually accomplished without compulsion."—*Ed., I. R.*

the Prophet of God, but had made himself master of the whole peninsula.

He had united Arabia. In 632 he died calmly in the arms of Ayesha, the best loved of his wives, having said, "I have fulfilled my mission."

In the century after his death the arms of Islam conquered the whole region between the Himalayas and the Pyrenees ; Irak was subdued and then Persia. Syria fell, wrested from Heraclius by Khaled "the Sword of God." Jerusalem gave in after a siege of four months.

Egypt....North Africa....Spain and then into Gaul. But Islam came no further. Exactly one hundred years after the death of Muhammad, the Arab cavalry was broken on the immovable wall of the Franks under Charles Martel, the grandfather of Charlemagne.

I called upon the Imam of the Woking Mosque with the record of one of the greatest military feats in the world fresh in my mind. The Imam is Abdul Majid, M.A., who comes from North India and is slim and black-bearded. I expected him to glory in the victories of the Muslim.

"Islam was not spread by the sword," he said. "The word itself means 'peace.' Muhammad never fought one battle which was not in self-defence. The Koreish went to Medina to slaughter him. *That* was the first battle.

"Certainly the Muslims have never adopted the impracticable Christian doctrine of turning the other cheek. When they have been attacked or threatened they have fought back, but, except in isolated instances, they have never fought for lust of gain or conquest.

"Our religion has its strongest hold now in peace-loving countries. There is no priesthood in Islam, and this Woking mosque is one of the few attempts at missioning which have ever been made. Islam has been spread by personal contact and example.

ISLAM CALLS THE FAITHFUL IN ENGLAND

"Submission to the will of the One God, of Allah, was the fundamental principle of the Muslim's faith. By good acts, by caring for the poor and helping the needy, by prayer and fasting, man entered into the promised reward of Paradise.

"Muhammad was the last, the 'seal of all the Prophets,' " the Imam said, "and his book, the Qur-án, is the revelation of God, exactly as it fell from Muhammad's lips nearly 1,400 years ago.

"But Muhammad never claimed to be teaching anything new. He taught only what Moses, Abraham and Jesus had taught before him. His teachings do not conflict with those of Buddha.

"Jesus is mentioned 25 times in the Qur-án. We reject the doctrines of Divinity, Atonement, Resurrection and Sonship, but we accept him as a prophet, as a mouth-piece of God, of the same status as Muhammad.

"We believe that Jesus was crucified, but that He did not die on the Cross. He was taken down alive and, afterwards, appeared to His disciples, showing his wounds and eating and drinking with them, because His life had been saved."

The Imam said that he believed in the Divine origin of every sacred book, including the Old and New Testaments, but he also believed that all of them, with the exception of the Koran, had become corrupted through human interpolation.

Life after death, he said, was not a new life, but a continuation of this one. There was no such thing as eternal damnation; all mankind would, sooner or later, reach Paradise, but the misdoers of this life would first have to be purified in hell.

"Hell is your mother"—your friend. This was written in the Koran to show that hell was not a place of revenge or punishment, but for purification.

Those who qualified by the righteousness of their lives on earth, would immediately enter Paradise. Islam did not claim the exclusive right to entry there, but it offered the shortest route.

Muslims were always accused of having a Paradise of sensual delight. This arose because the imagery of the Qur-án was taken literally. "Houri" did not mean a woman; it meant "beautiful one," and it might refer to an inanimate object.

The only sure thing known about Paradise was that in it there would be nothing but the remembrance of God.

God was known by 99 names, and the predominant four of these were Beneficent, Merciful, Lord of the Worlds and Master of the Day of Judgment.

Polygamy is allowed by Islam. Each man can take four wives under certain conditions. Surely that is better, said the Imam, than the illicit plurality of wives of Christian countries.

Actually, one man in one thousand takes more than one wife. None of the Imam's relatives for generations has done so.

Concubines are not allowed. The punishment for adultery is the giving of 80 stripes in public to the offenders.

The position of women in Islam is often mis-stated. They are accepted as the equals of men spiritually, mentally, and materially. Marriage is a contract in which both parties have equal rights.

Fourteen centuries ago a married woman's property was acknowledged by Islam to be her own, though she had not been given that right in England until 1875, and she does not have it in France even yet.

The literal meaning of the word "harem" is sacred, and this shows the high regard Islam has for womanhood. "Paradise lies at the feet of thy mother," says the Qur-án.

ISLAM CALLS THE FAITHFUL IN ENGLAND

At five times of the day, beginning with dawn and ending with evening, the Muslim has to pray, in the prescribed manner. But there is no other ceremonial. There is no "Sabbath" or day of rest. On Friday an afternoon prayer is said by a community together.

Alcohol is forbidden. The flesh of the pig is not eaten. Sheep and goats have to be slain by the cutting of the jugular vein before they are edible. In the month of Ramadhan the Muslim must keep an absolute fast from dawn until sunset.

It is his duty to make a pilgrimage to Mecca at least once in his life-time. There, clothed in two unsewn pieces of cloth, the Negro from Northern Africa, the Bengali, the Egyptian, the European, worship together at the ancient shrine of the Kaaba.

Various actions have to be gone through. The faithful run between two points, to commemorate the running of Hagar to get water for her thirsting son Ishmael. At the end each sacrifices a goat. This they do to commemorate how God prevented the sacrifice of Abraham's son.

The Jews say this son was Isaac, but the Muslims believe it was Ishmael who was willing to be offered up to God, until a ram was found caught in the thicket.

The existence of angels, who are agencies exerting a good influence on man, is part of the Muslim faith. Two guardian angels, one recording the evil deeds and the other the good, watch over every action of a man's life.

All castes, all races, all colours are equal in Islam, said the Imam finally. The lowliest Negro from an African village has the same status as Lord Headley, one of the most prominent of English converts.

"Assalamo alaykum" ("Peace be upon you!") is the greeting of every Muslim to his brother.

INQUIRY INTO THE UNKNOWN¹

MUSLIMS AND SPIRITUALISM

THE similarities between Islam and Spiritualism were referred to by Mr. Abdul Majid, of Woking Mosque, who gave an address at the Golders Green Spiritualist Church on Sunday evening. The distinguished visitor gave a most illuminating and interesting talk, which was followed by a demonstration of clairvoyance by Mrs. A. W. Challis, of Edgware.

In introducing the speaker, Mr. Challis (President of the Golders Green Spiritualists) said that Spiritualism was based on the truth and fact that spirits existed independently of the body. Revelation was permitted to mankind through the mind. Spiritualism taught that religion and man's relation with God were personal matters.

At the opening of his address, Mr. Majid declared that the basic principles of Islam and Spiritualism were the same. A Muslim found nothing strange in Spiritualism, and took it for granted. Differences arose only after these fundamentals had been realised.

"How many of us take thought for the life after death?" asked Mr. Majid. "If there is such a thing as life after death, how many prepare for that life?"

It was here that Spiritualism and Islam should try to join hands. A Muslim only differed from a Spiritualist in that he prepared more for the hereafter and was not so much bothered with fundamentals. Having realised that life after death did exist, he troubled only with preparing for it.

¹Reproduced from the *Hendon, Cricklewood, Golders Green, Mill Hill, Edgware, Hampstead and Burnt Oak Gazette*, Friday, May 11th, 1934.

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According to Islam, the speaker explained, life was divided into three phases, the physical, the moral and the spiritual. A Muslim had always before him one object, spiritual illumination in this life. That was his goal. He always tried to avoid things that were detrimental to spiritual illumination.

The difficulty with Spiritualism was that there had been no Spiritualist prophet of the standing of Jesus Christ, who could say what was helpful and what was detrimental, so that everybody had their own views.

Mr. Majid said that he did not attach undue importance to ritualism, but so long as it did not get the upper hand, it was an essential part of spiritual health. All law-givers had told their followers to do certain things and not to do other things. Ritualism, if properly understood, helped.

In the Koran, instructions were laid down which controlled a Muslim's daily life. There was no such thing as absolute liberty. A child had to be controlled, and that in the same way, rules and regulations had been laid down by the Creator for mankind.

Muslims did not eat certain foods, because certain things had been proved by spiritual doctors to be detrimental. The ego would always remain independent, even if one were at one with God.

It was easy to say what happened in the life after death, the difficulty was to know how to prepare for it. A system was wanted; ritualism was essential for self-discipline.

"For this reason," said Mr. Majid, "I say my prayers five times a day, because the spiritual self needs nourishment just as the physical self."

The question was, how to pray. Mere meditation was not enough for spiritual progress. He had seen

people "meditate" in a chair for a quarter-of-an-hour. It would be impossible for a person to feel the greatness of God and remain sitting.

"I can't understand how you remain sitting," said Mr. Majid. "If you realise the greatness of God, you must adopt the lowliest of postures to show the humility and the nothingness of this life. Muslims do not put their faces to the floor merely out of custom. If I say that God is great, I must be prostrate. Harmony between the body and the mind is essential."

The difficulty was, how to make the body feel. It did not like to subject itself to the spiritual self; that was why it was essential to adopt a mode of life. Some people should fast. Jesus Christ fasted for forty days in order to control his physical self and obtain spiritual illumination.

Some people prayed and fasted regularly, and yet made no spiritual progress. For them patience and perseverance were required, and then God would grant His own special favours.

The speaker said that he attached great importance to clairaudience, clairvoyance and mediumship, but only in that they proved the existence of a life after death. That, however, was not the be-all and the end-all, and having realised that, Spiritualists should go further.

Mr. Challis, in thanking Mr. Majid, said that Islam struck him as a very practical religion, it was a great mistake to stop at phenomena.

Questions were invited, and one gentleman asked Mr. Majid what was the spiritual effect of fasting. Mr. Majid explained that it helped the control of the physical self, and said that the less one ate the more one became spiritually illumined.

The same gentleman remarked that he had once fasted for five days, but that was as a cure for indigestion!

Asked to explain the Muslim view of Christianity, Mr. Majid said that Islam considered Jesus Christ to be as much a prophet of God as Muhammad, but did not believe in the creed of Christianity. He had always said that a Muslim was nothing but a true Christian.

In connection with a question regarding spiritual healing, Mr. Majid said he did not think that healing and Spiritualism had any connection. Although holy people could heal, there were many healers who were not holy. He considered the giving of alms to be more praiseworthy than the giving of health for it implied more sacrifice.

A hymn, "We come at morn and dewy eve," brought the first part of the service to a close.

THE ISLAMIC PURDAH OR SECLUSION OF WOMEN

BY MAULVI ABUL HASANAT

The Purdah, which is certainly not an Arabic word, has gathered so much of ill odour in the Modern World that it stinks even to the most irresponsible nose. It has generally been recognised as the chief institution of Islam, construed as the very negation of liberty of the other sex, and considered responsible for more miseries than an average man knows of. Even the Hindus in India, who had the horrible Caste System to keep down sections of the same sex long before the Purdah was heard of, would regret that they had ever to come in contact with these *Purdahwallas* to the great undoing of their womenfolk. The Europeans will tremble and shiver and develop other symptoms of morbid delirium at the very word and foreclose the door of further discussions by interjecting "Horrible," "Atrocious," "Inhuman," and a dozen of similar epithets in the same breath.

True, Islam has not encouraged the so-called liberty on the part of women with regard to physical movements to the same degree as it prevails in the West at present. But it is all the same doubtful whether this progressive (or aggressive ?) freedom in the Western countries for the feminine section has been due to any liberal provisions in the Christian religion. Neither is it known if ever the good and sympathetic menfolk of Europe, who have persistently denied the legitimate political aspirations of their subject nations on grounds of immaturity, met in a grand assembly and out of sheer goodness conferred this freedom on the other sex. History records no such Magna Charta at least. But all the same, daughters of Eve have now achieved what perhaps she herself could not ; they now step around the modern Eden at will, with no restriction about any Forbidden Tree.

A student of History never fails to be struck by what Islam has done for the women. The status of women in Islam has been ably set forth by eminent writers, and its recapitulation would be of no use to those who *will* not see. In a brilliant verse, the Qur-án says, "Your fathers and mothers,—you really don't know who are greater for you," thus hinting at an absolute equality of the sexes in so far as respectability goes. Islam gave the daughter a share in her father's property, and if it fell short of what the son got, a set-off was provided in what she would get from the husband also. It prescribed education, nay, it made education compulsory for both the sexes, an institution hardly known to the other communities till very recent times. We read of mother Ayesha having taken part in discussions both literary and theological. We are told of women in Islam having occupied eminent positions as scholars at a time when even the men in the other spheres knew little of education.

As regards physical movements, Islam never denied

to women freedom in this respect. It never held that they should be absolutely segregated, should have no free air or be closely shut in their homes. It is a pity, we in India happen to be tied down in rigid systems—systems that have grown up gradually, God knows how, from influences with which Islam has nothing to do. Conventions grow up and die quite apart from recognised institutions of a nation and it is surely a matter for study what circumstances had forced these utterly unfounded ones in our social life. How far had our forefathers been duped to emulate the Hindu idea of, “Asurjampashya” (a lady untouched by sun-beams), is also a matter for careful study. The history of Islam, however, records the events of Muslim ladies having taken part in congregational prayers in common mosques, on occasions like that of 'Id, having taken part in battles and wars, and having accompanied their people to Haj, not to speak of their going out on daily business. No more illuminating instance could be forthcoming in support of the above contentions than that our mother Ayesha had herself led her party in one of the well-known battles, known as Jange Jamal! All these would go to show that Muslim ladies could never have sat tight indoors with thick veils on.

Detractors would, of course, point out the conventional Purdah in India with all its evils, and cry Islam down. But women in Islam in other Islamic countries have never been in the same abject strait. That women here are not educated is no fault of Islam. On the contrary, Islam has a grievance against Indian Muslims for their having violated the emphatic injunction of imparting education to women. But apart from female education, is not illiteracy of the people in general the main problem of India? And as distinguished from any positive disinclination towards education, has not India

poverty and a score of other causes to put forward? If so, ascribing female illiteracy to Purdah alone would be hardly justified.

While we claim Islam has given the other sex enough of freedom, we do not mean that it encouraged freedom to the extent it is prevalent in the Western countries. Islam has recognised evil passions in man, nay it has stressed that they are there. There is a constant struggle going on between passions, evil and good, and the greater the danger of the former triumphing over the latter, the graver has been the warning set forth. Thus while women have been permitted to join common prayers, they have been warned against promiscuously mixing with the opposite sex. And there is more danger to a young woman walking aside in the Eden gardens with "her young man" than in her walking all round Calcutta in the open streets on her own private jobs!

Our minds are responsive to temptations and it will perhaps be admitted that slackness in morals is in direct ratio to the free mixing of the two sexes. The easiest way to save oneself from a vice is to keep aloof from circumstances that bring it about. Without prejudice to either sex, we might quote a saying, "There are never a man and a woman together without the Satan being the third." Without taking it too literally, we might credit this saying with practically nothing but truth. Accordingly, Islam has enjoined carefulness on both. "Ask the believers to cast down their eyes and guard their passions; surely Allah is aware of what they do. Ask the believing women to cast down their looks and guard their passions"—so says the Qur-án. These injunctions do assume a condition of society in which women move about freely. They, however, emphatically discourage Ball-room dancing, Parisian nudities and other ways of promiscuous intermingling of the sexes.

THE ISLAMIC PURDAH

It is a pity that we males do not live up to Religion. And this has supplied the anti-Purdah propagandists with the argument that because man is free and does with impunity commit vices, there is no ground for the women to be deprived of their freedom. I am afraid, this is also Islam's grievance. The real solution, however, would be to make *men less free* or rather to *restrict* their movements. Otherwise, it is as well to argue that because the majority indulge in vices why shouldn't the minority also do so, or that if those who have powers misuse them, why shouldn't the others be given the same powers to take the same liberties in retaliation ? I say Religion has lost much of its ground in the modern world, and if *men* could ever be trusted implicitly the same surely cannot be done at the present times.

We must bear in mind that "Freedom" is a relative term. If we stretch it too far, apparently we shall land nowhere. Human passion for freedom has been as insatiable as it has been for riches or for pleasures. Great minds that have been thinking too much about it have invented many forms of sexual relations—but none has yet satisfied them fully, for "Satisfaction" is another relative term. They have tried Civil, Contractual, At-will and other forms of marriages and have yet to abolish marriages altogether. To complete the analogy of or to emulate the freedom enjoyed by other members of the Animal Kingdom, we apparently need free enjoyment. The funny part of it is, however, that they have raised their voices against "restrictions" imposed by Religion for the common welfare, while themselves calmly recognising that the main point about Human Law is that it *restricts individual freedom to ensure public freedom*. Far less to speak of intersexual equality and freedom of the fair sex, has man achieved the much talked of freedom within the sphere of his own sex ? If man still looks upon his brother any

way other than as equal, if people still boast of their own caste and look upon others as untouchables, if they still refuse to recognise any other colour than their own and look upon others as inferiors on that score, would it not be sheer stupidity to profess to ensure equality for the sexes and freedom for *women*?

Great philosophers, if you offer to shut yourselves in and let the females come out, we shall hasten to congratulate you, for it will be most fair and equitable. Let them have a bit of fresh air, for you yourselves have had enough. This will be both self-control and magnanimity! Or as an alternative, why don't you insist on the other necessary corollary to your proposition also, *viz.*, that both man and woman should earn their livings independently and only for sexual pleasures unite like animals? The female beast or bird does not eat out of stores brought in by the male. Sexual pleasure is the heart's desire of both the parties; why then should the woman live, and often extravagantly, at the cost of the man?

Without prejudice to the fairer sex, we should say women in the West have not only got their freedom but got it with vengeance. Division of labour as between the sexes is a thing of the past. The man will sweat out in quest of money and then leave the strings of the purse to the woman. In the common sphere of household management the woman will veto the man as easily as a king of old did his advisers. The male cook will fan the oven, the gardener dress up the compound, the *Ayah* will bring up the children and except for a little amount of "neckshooting" in these affairs, the woman will be pre-occupied in arranging visits to the Cinemas or the Parties. Of course, God would be cursed (or rather Nature) for allotting the labours of pregnancy to the woman, but she will soon acquire the *right* (?) of refusing to have children! Well, only the other day, we read in the papers accounts

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of an Association of henpecked husbands who solemnly agreed not to partake of food unless cooked by the wives, not to disclose on demand where they had been, and otherwise not to be so easily vetoed in household affairs of their own!

I do not blame the women so much. They have been duped in more ways than one, and they are only beginning to take revenge in other spheres. They have been sacrificed atrociously. The real honour to woman does not consist of a few items of so-called liberty with regard to physical movements. The honest jealousy for the sanctity of womanhood—for which warriors fell and nations fought—is unfortunately regarded in these days and that almost humorously, as the “cave-man spirit.” Chastity, the most precious jewel on their crown, the greatest of virtues men knew of,—doesn’t evoke so much of interest now as an idle talk! Man’s cunning devices for exploiting the sexual weakness in woman have been concealed behind certain superficial customs and practices hypocritically extolled.

“Why should we be so suspicious about our women-folk?” they ask. Well, I shall say we do not suspect them at all. I suspect ourselves and the Satan between us. I say men have so far held the upperhand—so far, meaning, practically since Adam and Eve got down on Earth or since Gorillas “evolved” into forefathers of Darwin. It has been their hobby to play with the other sex, in dreams when not in actual practice. They have made the other sex parade in Novels, Theatres and Cinemas and else, and not in one in a thousand would they like to glorify married love. Love to be interesting must be romantic! One will revel in the most shameless love-story as long as A’s daughter and *not one’s own* can be pictured flirting with B and *not her husband*. Such having been the atmosphere, it was only necessary to

call these fairies out to complete the Romances ! It was cruelty going by the name of magnanimity ! They deceived them saying they wanted their freedom and equality, but actually wished to see their heroes and heroines working in practice ! And if any sense of reciprocity were required to blunt the fainting moral sense and regularise proceedings, we could as well steal from one another to satisfy our periodical needs !

We often hear it said that the standard of chastity in the West is not necessarily so low as is misconceived by us, Easterners. Well, with Islam forbidding even as much as an amorous glance towards a woman, I am afraid, our estimate would unquestionably be true. By no dose of liberalising ourselves could we compromise ourselves to viewing the holding of a woman by a man abreast under exciting notes of music and the intertwining of legs and arms, as anything like an honourable social entertainment. Well, but who cares ? The parties are quite happy, and what does it matter if an outsider cannot bear it ? Well, if it but stopped there ! We are, however, no exponents of the " Thus far and no further " theory. As if to say as soon as you have free movements of the sexes, human frailty becomes a thing of the past and an unprecedented sense of responsibility dawns upon you ! Yes, and so much of responsibility as it would be no wonder to profess to believe that a man should marry the lower half of a woman and another the upper, and each would act in his own jurisdiction without encroaching upon that of the other ! I say, in a world practically divorced from Religion, where the greatest sin is looked upon with no more awe than the lowest of a so-called crime, where adultery is no more a danger to Public Morals than parking a car on the wrong side to public safety, the invitation to the other sex to come out for fresh air would be as hollow as that of Mr. Jackal to Miss Hen to come out for a walk in the

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open air ! Chastity ? You hold it so dear ? We shall guarantee we shall not rob you of it by force, but if you feel like shaking it off at any later stage, we *shall* not stand in your way. How benevolent an offer ! You suspect us ? Because you see us going round and round, five times a day, all over the foot of your inner compound to steal a glance at your heavenly face ? Don't be silly, dear. As soon as I have got you face to face I shall never worry you for more than talks, unless, of course, you yourself be good enough to offer an innocent kiss ! Only distance maddens me, and the nearer I get you, the more sober do I turn out !

It's with such complimentary addresses that the other sex was duped out and the rest was left to passive indulgence. Thus we see—no Christ let the modern Eves loose, no Parliament voted their ransom ! They fell a prey to the most treacherous outrage on Womanhood ! Nature will not forget to take its revenge and sober judges have been regretting already. Management of the wife has been a difficult task, it has baffled conquerors, puzzled philosophers, and that of one so deceitfully indulged will perhaps prove doubly so. One may, as much as he likes, visualize political progress and material headway of humanity, but the raging volcano in the outraged Womanhood will wipe out everything. The West is positively heading towards the doom which overtook the Pagan nations of old. Like the Anarchist with a bomb and the Terrorist with the revolver, Miss America and Miss Europe will surely be walking about defying all control, with a headful of conceit, a mindful of venom and a holsterful of contraceptives and other medicinal weapons !

Islam can never be a party to this destructive libertinism. It has its own ideals. We shall ever pride in our score on female emancipation. It has given to women utmost privileges consistent with their ability to

enjoy. It has guaranteed the very thing women hold so dear and if you live up to Religion, your wife will never want anything. You will be good to her, you will concentrate your love on her, she will help you in her own way and you will both share pleasures and anxieties. Islam does not prohibit free air nor family games. You will pride in the sanctity of your own Womanhood. Elevate them by all means, mentally and *morally*, and never forget the latter. But if we go beyond this and blindly imitate people who have gone wrong, we shall surely be sorry ! And God forbid.

CORRESPONDENCE

JOHANNESBURG, TRANSVAAL,
SOUTH AFRICA.

THE EDITOR OF THE ISLAMIC REVIEW,
WOKING, ENGLAND.

SIR,

In search of a true religion, I have been for a considerable time carefully studying various literatures on Christianity, Hinduism and Islam, on the latter especially those by the late Al-Haj Khwaja Kamal-ud-Din, of the Woking Mission, England, and I have come to the conclusion that among the religions of the world, Islam alone is pure, lofty and rational and soars highest in the realm of the spirit as in matters mundane and satisfies human cravings and search for the Absolute.

I find that Islam is the only bridge that connects human beings to the Creator and establishes direct communion between men and God. Moreover, Islam is free from priesthood, dogmatism, intolerance, idolatory, animism, atonement, transubstantiation, re-incarnation, karma and superstitions.

The truth of Islam ; its beautiful rational conception of Allah and the Universe ; its broad-based spirit of all-pervading brotherhood and equality, has conquered my soul and given peace to my enquiring mind : La-i-laha-il-Alah-Muhammad-ur-Rasul Allah.

CORRESPONDENCE

I must, however, record my gratitude to my spiritual guide, Mr. A. A. Mirza Ghalib Beg, a bosom friend of the late Al-Haj Khwaja Kamal-ud-Din, and a confidant of the late Moulana Muhammad Ali of Jerusalem fame, the younger one of the Ali brothers, for the assistance he has given me in the elucidation of several points which at first did not appear quite clear to me and to perpetuate my expression of gratitude I shall ever identify my name with his.

Your brother-in-Islam
YOUSUF BEG,
formerly DOUGLAS ROBERT.
LONDON, S.W.

DEAR SIR,

Thank you ever so much for the copy of the Qur-án, which I received this morning.

I have already begun the Introduction and afterwards shall proceed to read the whole book very carefully. I know I am going to enjoy every page of it; for it is such a work as this that I love. At a very early age I began to collect choice works—mainly fiction and so forth, and in consequence I have quite a modest library at my home—most of which I have read. But in recent years, I have turned aside to philosophy only. Indeed, apart from reading a few stories from Herodotus, it is a long time since I have read fiction at all—and may be, never shall again. I purchased a copy of “Magnolia Street” as soon it was published but have not so much as glanced through it.

I only tell you this to emphasise how much I appreciate your goodness in affording me this pleasure of reading something truly worth while. It is my hope that after I have read the Qur-án we may be able to exchange views on an equal footing that will be mutually agreed and accepted in the general interest of Islam and the spreading of Islam. In the meanwhile, I would be very happy to continue discoursing with you on matters which at present puzzle me and which I have difficulty in understanding. I regret I shall be unable to attend prayer at the Essex Hall this Friday, but will meet you as before, in the Hall of the Strand Palace Hotel at 4 o'clock on Friday if o. k. with you. If, therefore, I do not hear from you, I shall know you will be there at about 4 to receive me.

Well-Sir, I will close by saying *au revoir* till Friday at 4.

Yours very sincerely,
J. E. F.

TWENTY YEARS AGO

If we Muslims have any love for our Prophet, who amidst most severe trials exerted his best to spread the "Truth," let us show it in our deeds by spreading the truth and rendering a helping hand to those who have entered the field to proclaim the doctrine of unity. We are fast falling in the scale of nations. Is it because we have declined in our material wealth? No, it is otherwise. We lack spiritual wealth, our real heritage. That nation which is poor in spiritual treasure is truly poor. We lose this divine wealth only when we neglect our love for God, the foundation of goodness and knowledge, and consequently lose our love for purity of character and become the slaves of passion. The early Muslims who lived in the dreary desert of Arabia were poorer than ourselves from a material point of view, but they were far richer in treasure Divine. They possessed an unbounded love for God, and they were supremely blessed through this one necessary element; what was true before can again be true. Why waste time in pining for the fleeing treasure? Why not take time by its forelock and try to get spiritual riches? Material advancement, after all, is but a shadow of spiritual progress. This has been so in Islam.

W. MARKAR (CEYLON).

WHITHER ISLAM

WHITHER ISLAM

BY SIRDAR IKBAL ALI SHAH

Addressing the faithful during his last pilgrimage at Mecca, the Prophet Muhammad proclaimed that all Muslims were to consider themselves as brothers. The implications and responsibilities thus enjoined were clearly realised. That advice of the Prophet became the watchword of the world of Islam. Fired with the magic of this slogan, his followers enriched the pages of their history with noble deeds in every walk of life till, I think, a period was placed upon it at the close of the last century.

The original conception of the brotherhood of Islam nurtured and made manifest by action, that every Muslim was to deal with the others in a fashion of selflessness, consider the others' interests as his own, desist from exalting himself over his fellows unduly. In commerce, industry, even in matters of state government, all who believed in the prophethood of Muhammad and the unity of God, were equal. But the gradual impact with the West began to alter many of those ideals.

Racial pride, class consciousness, political motives and priestly dictatorship, which allied itself with the rank autocracy of the crown ; raised their head in no mistakable form in that confederacy of Islam whose first law-giver had warned his followers against these very evils.

Whilst the Western impact to Islam might explain the coming in of these ugly facets, it can neither excuse the faithful for allowing such extraneous factors to trickle through into their actions ; nor, indeed, to a student of Muslim affairs, can it prove that the Western graft was due to any radical weakness in the preaching of this faith.

Let us now observe the facts. Within living memory there was a time when Turkey was considered the standard-bearer of Islam. The Sultan in Constantinople, whether it was Abdul Hamid, or Rashid or Abdul Majid, rose in the cradle of a priestly thralldom which was stifling the free existence of Islam. Political motives prevailed upon them to raise battle cries like Pan-Islamic and Pan-Turanic movements. The Sultan-Khalifa's voice was to be considered as the voice of Islam ; and thereby the man upon whom was supposed to fall the mantle of the Prophet in our times, used it time and again in matters, which in the strict light of Islamic ideals cannot be justified.

Where such battle cries were successful, they were aided by the influence of the clergy. The priests helped the Leader of the Faithful, and he, in turn, lent strength as a part of the bargain to the power of their hierarchy ; till the right of interpretation of the religious laws was forbidden to the laymen of Islam.

A recent edict ran :—" If a verse of Scripture or the saying of the Prophet seems to stand in contradiction with the doctrines taught by the Doctors of the Law (Law of Islam, of course) . . . the doctrine of the Doctors of the Law is to be followed in preference of the Law." Now, no man can convince me that this Order means anything else than preference of the clergy's pronouncement over God's Qur-án. The priests, therefore, closed the door which Muhammad had opened, and ushered in a new element, that is the priestcraft, which is literally prohibited in Islam.

The natural reaction followed, and in place of constricting, shall I say, godlessness, as soon as the might of the crown was removed, the faithful drifted to avenues which Western impact had opened to them in the Near and the Middle East.

The immorality of the Muslims became brutality frank ; robbery was not clad in armour, but in sleek garb of financial subtlety ; national integrity became more pretentious, and equally conscienceless. If a Muslim was an official ruling a non-Muslim people, he purposely did injustice to his co-religionists so that in the eyes of his rivals, he may appear ultra-just and thus incidentally may be able to hold his official position the longer than his time. Real Islamic interests were sacrificed at the altar of clever political intrigue. The craze of leadership gripped the heart of those who called themselves Muslims, and who could be distinguished from non-Muslims only because some of them did not touch wine, or could eat the flesh of the cow. Some styled themselves as Moulanas, or religious leaders, hating England in one breath, and in the other declaring that if they died in London they much rather be buried in the land of the free Englishmen : styling, too, some of their truer co-religionists as infidels because of their non-Eastern marriages, and yet doing the same themselves.

Tired with these Moulana escapades, and false leadership, young Islam staggered about in the maze of Western influence, till it found men of great vision simultaneously in all the different spheres of Muslim life. Their sound moral leadership has again conquered the heart of the Muslim world, for all of them give a clarion call—"BACK TO THE BOOK"—back to the reality of Islam, to the simple life of the Prophet, to the days when the flame of Islam burnt fiercely, and was not fed by any exotic oil.

And the results of their preachings have been amazing. Whether in the desert of Mecca, the rich plains of North India, or the hills of Turan, Muslims are awakening to their heritage. Everyone is working out his salvation in the clear light of the Qur-án, the younger men, even though minus beards—which some Moulanas consider

sufficient mark of sanctity—a more devout race of Muslims has arisen to reclaim the lost glory of Islam.

In their endeavours, the original injunctions of the Prophet are taken as a guide. The spirit of Islamic prayer is realised to be not a begging-meeting five times a day, but calculated to bring the worshipper more in tune with the origin of his existence, fasting for the month of Ramadhán is now clearly understood as meaning self-discipline, and not mere starvation : also, by abstaining from food and drink from sunset to sundown gives the Faithful some impression of the distress of his less fortunate co-religionists ; pilgrimage to Mecca, another pillar of the faith of Islam, is no longer a mere journey only to provide a title of Haji, but therein the true aspect of internationalism is appreciated ; and the pilgrim sees that once in the Holy City of Islam, **ALL MUSLIMS ARE BROTHERS**, nothing to mark them from their fellows in rank or status of wealth ; all dressed alike in one simple white sheet bowing to Allah the One.

All this realisation, however, does not in any form connote hostility towards Christianity of the West. It only means that Young Islam having regained its sense of proportion, and having been thoroughly disgusted with the actions of the Moulanas, and political intriguers, and financial magnets, has reverted to its original form of simple life.

Contrary to the European belief, it is working for peace also, for the word "Islam" means peace in the Arabic language : and the saying of the Prophet has it that the best of us is he, from whose hands nobody suffers.

Nor are all these facts mere conjectures, for note what tragic fate had Afghanistan by following Europe, and trying to forget her true Islamic character by the sheer thralldom of ex-King Amanullah, and as soon as

King Nadir Shah ushered in peace, and the confusions created by Amanullah were removed, normality returned to the Afghan hills to the extent that no Muslim can believe that any disturbance is ever likely to arise in Kabul as long as the popular and celebrated Nadir Shahi regime remains in tact.

In short, the young generation of the Muslim people are refusing the unhealthy Western graft, reverting to the plain-man's religious ideas of devoutness, with no fanaticism in their hearts, no desire for show or self-assertion, but to lead a peaceful life amongst themselves and with their neighbours, refusing, too, all those sharp practices which are associated in some countries as "good-business."

It must be obvious, it is indeed overwhelmingly so, that the Muslim spiritual resources are by no means unequal to the vast resurgence of materialism, which of late years have arisen in every country. It is evident that we are passing through one of those periods, when the depression of spirituality and the triumph of vice no longer distresses us, because, as I have said elsewhere, we are seeing the light of day, and seeking the true interpretation of Islam. The apogee of viciousness has passed; clearer vistas are ahead. We have already entered the avenues of a great religious renaissance; the modern awakening differs egregiously from all other similar epochs in the world's history; for we have discovered nothing new, we are only coming back to the real spiritual interpretation of Islam, and that we are doing ourselves—each for himself, not spoon-fed by the clergy—and we have not the slightest doubt that in our future actions we shall be found desirable citizens, good neighbours, because we are endeavouring to be good Muslims. We now know, the true meanings of our prayers, fasting and pilgrimage. We know, too, that to ape the West is unwholesome for

us; nevertheless we are not unfriendly to the West, only we would rather not have the *Can-Can*, the wine-bibber's dens, cabarets, gansters, or organise businesses of international magnitude which culminate in the hunting of its chief from shore to shore: no, we must be true to the old loyalties of Islam, possessing as little of money as is consistent with justice and spirituality.

THE HOLY QUR-ÂN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXII, page 218)

Verse 77.—Such persons do not realise that God, in His invisibility, is aware of all these facts.

Verse 78.—Some of these people have no knowledge of the Book. They have certain predilections of their own, and on the basis of these they proceed to indulge in guess-work.

Verse 79.—It is, indeed, a thousand pities that men should, with their own hands, write a book, and ascribe it to God, and all this for the sake of monetary gain.

Verse 80.—These people are under the impression that Hell-fire will not touch them. Even to this day, according to Sale, the Jews hold to the belief that none of them will remain in Hell for more than a year. But if they were asked if there is any promise of God to them on this subject, it is obvious what the reply would be.

Verse 81.—There is only one way to Hell. When a man is inclined towards evil and treads the path of sin until he is surrounded with nothing but evil, he becomes, there and then, deserving of prolonged torture in Hell. The future will take care of itself, but as for the present he is already in a most palpable Hell-fire.

THE HOLY QUR-AN AND ITS COMMENTARY

Verse 82.—Of course, such of the Jews as accept and practise the good principles of life will have eternal comfort here as well as in the hereafter; and this comfort, in Qur-ánic terminology, is called the “Jannat” (Paradise is the English equivalent). In what way this comfort will manifest itself after death is a thing we cannot comprehend while in this world. This, however, can be said, that if our life continues after death, then one or the other of the two conditions discussed above must cling to us in our life to come. As for the life after death, modern researches have made it a comprehensible verity, and we are not required to plead its cause any longer. In verse 81, the term used in connection with sin is the Arabic word *Kasab*, which means “earn.” This word really defines the view of the Holy Qur-án on the nature of man. Clearly, the Book holds first that there is no sin in the nature of man and secondly, he acquires it from outside. As we all know, what we earn does not exist with us from the beginning, but has to come from without: thus sin is an effect of evil doing, that is to say, the evil grows in us only when we have committed a misdeed,—sin is, so to say, earned by us; otherwise our nature *per se* would be free from evil.

SECTION 10.

Verses 83 and 84.—In this section the Holy Qur-án makes mention of some of those commandments of God which were given to the Jews. These are the same commandments as are contained in the Bible, in the Books of Exodus and Deuteronomy. They are not all given here, first because they are mentioned in the Qur-án on other and different occasions and in a seemly and befitting way, and, secondly, because among those various commandments only such are mentioned here as are vitally necessary for any organised society. These verses were revealed at a time when the Jews were living in Medina.

Verse 85.—Thus we find that in Verse 85 allusion has been made to events which took place in those days. One such event is that two tribes of Jews, Banu Nazir and Banu Quraiza, then living in Medina, entered into alliance, respectively, with other two non-Jewish tribes of Medina—*Aus* and *Khazraj*. It so happened that Aus and Khazraj fell out and had come to fighting. Consequently, the Jewish tribes siding with their respective allies had each to fight against their own people on the other side. But when some of them were taken prisoners, the Jews subscribed among themselves to a fund for the ransom of these prisoners on the ground that they were commanded so to do by their Law. Thus in the first place they fought against their own people for the simple reason that these latter were the allies of a hostile tribe, and then again when they became prisoners they collected subscriptions to purchase their freedom on the plea of a Divine Commandment. The inevitable conclusion would seem to be that these people obeyed parts of the Book and disobeyed other parts, according as it suited their desires. The consequence of such haphazard obedience to the Book, will surely be that they will be disgraced here in this world as well as in the hereafter.

Verse 86.—It is a pity that these people, engrossed in the trivial affairs of their present life, give up the great things of the future.

Verse 87.—In brief, many a prophet came after Moses for the guidance of the Jews. And last of all came the Prophet Jesus. But in their arrogance the Israelites called some of these prophets liars and some they killed. Here the tense used in the case of “*Qatal*” (kill) is not the past but the present, hinting, most probably, at the secret plots, which the Jews were hatching, at that time, against the life of the Holy Prophet Muhammad.

THE HOLY QUR-AN AND ITS COMMENTARY

While speaking of the Prophet Jesus, the Holy Qur-án also makes mention of the *Holy Spirit*. For the Christians to suggest that the third person in the Christian Trinity is meant here, is an indication of their ignorance of the Qur-án. According to the Qur-án, the *Holy Spirit* is not the monopoly of Jesus; for, in verse 22, chapter *Al-Mujadilah*, the companions of the Holy Prophet Muhammad are spoken of as being aided by this kind of *ruh* or spirit from God. The word *ruh* has a very comprehensive sense. Anything that causes movement in the subtler objects of creation is termed *ruh* in the Arabic language. Thus, the wind is *ruh*. But primarily *ruh* means that subtle power which infuses life into dead things and creates a stir in them. The word has also been used in the sense of the human soul, and indeed it has, as I have said, a very wide range of meaning. Nevertheless, everywhere it is used for the subtlest essence of things, even for that elementary substance in a thing inanimate on which its existence depends. But the meaning which is specially attached to the word is the human soul, in that particular condition when it is free from all taint of earthly desire and animal tendency. So long as such a condition of mind is not created in man, he cannot, according to the teachings of the Qur-án, enter into Paradise.¹ The preliminary stage of this condition is termed in the Holy Qur-án *Nafsi-mutmainnah*¹ (the soul at rest). But beyond this there are three more stages in the perfection of the human soul, which are called *the pleased*, *the pleasing* and *the serving* souls, respectively. At this last stage, man, freed at last from all animal desires, becomes, as it were, a lifeless thing in the hands of God. His wishes are identically those of God's. He is transformed consequently into a shadow of the Divine Will. It is to the soul in such a purified condition that the Qur-ánic word *Ruh-ul-Qudus* (the Holy Spirit) is

¹ & 2. See Preface, the chapter entitled: "Our Evolutionary Journey."

applicable, and it is this thing which was granted to Jesus and nothing else or more than this, and this condition has its origin as I have pointed out, in *Nafsi-mutmainnah*.

We can see from the life of Jesus that he was in the fourth stage of spiritual evolution, that is, the stage of *pleased* (with God), *i.e.*, in a stage where a man is pleased with every dispensation with regard to his own self that comes from God, and accepts with a sense of pleasure whatever befalls him. Thus it will be seen that, while living in Jerusalem, and approaching his fateful end, he was all the while, exhibiting this particular condition of the soul. He prayed with all the earnestness he could command, to be saved from the calamity that was ahead. But the concluding words in that momentous prayer were these:—"O my Father, if this cup may not pass away from me, except I drink it, Thy Will be done," (Matthew 26 : 42). The Holy Prophet Muhammad's description of his *Mi'raj* (Ascension) corroborates this view of ours, namely, that the Prophet Jesus was in the fourth stage of spiritual evolution when he left this world. According to a tradition, the Holy Prophet Muhammad saw different prophets in different heavens on the night of his Ascension. He saw the Son of Mary, however, in the fourth heaven. The Arabic word *Samā*, which is generally taken to be the equivalent of "Sky," originally means *height*. The spiritual elevation to which a particular prophet attained while leaving this earth, determined the sky or the heaven which he would enter after his translation, and this is where our Holy Prophet found him on the night of Ascension. Thus, whereas Jesus was in the fourth "sky," our Prophet passed through the seventh and came even to the Throne of God, which fact gives us an estimate of his spiritual evolution.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

ISLAMIC REVIEW

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

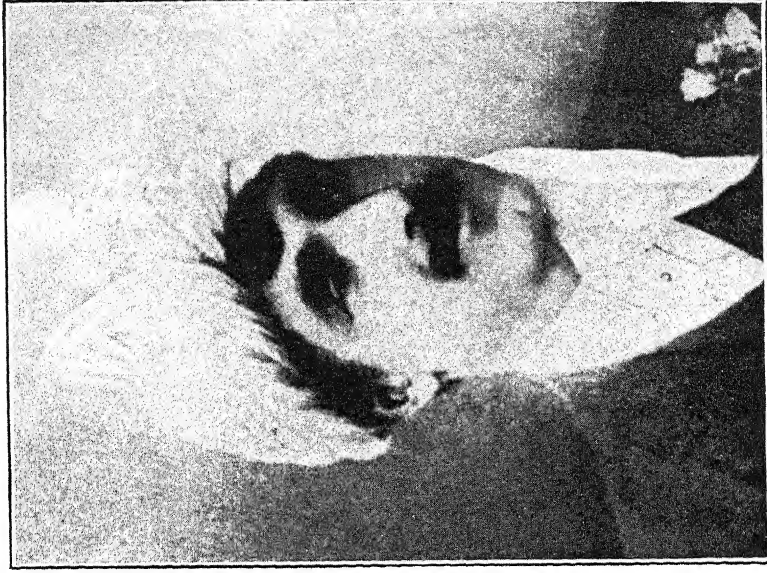
CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

Mr. Mahomet Allum

Mr. Muhammad 'Ālam, usually spelt as "Mahomet Allum", is one of the few Muslim geniuses, who have the rare privilege of wielding a great influence in the high European circles. He is an Afghan, domiciled in Adelaide, Australia, and practises in herbal medicine, a heritage of his family. His achievement in this field has made his name almost a household word in the country of his adoption, but as a true Muslim he ascribes his success not to any quality in himself, but to the Divine guidance of the Holy Qur-ān. His deep and sincere love of Allah, if it has made him extremely charitable towards humanity in general, has also made him anxious for the spread of Truth in the spiritually benighted continent of Australia. In everything he says or does, he never forgets the interest of Islam. Since he has come in touch with our Mission, he has got some of our literature reprinted, at his own expenses, and circulated free by thousands among the English-speaking people of Australia, which is at bottom the cause of these recent conversions. But this is only one of the many ways, in which he has been helping the cause of the Mission.—Ed. *I. R.*



Miss Effie Halfma Schwerdt of Adelaide, South Australia, one of the distinguished Australian newcomers in the fold of Islam. She lives a strict Muslim life, saying her prayers regularly and reading the Holy Qur-an every day. She is also very eager to see Islam spreading in the world.



Mr. Mahomet Allum, the Muslim genius of Australia, whose Missionary efforts are responsible for the conversion to Islam of Miss Effie Halfma Schwerdt and many other Australians like her. (see overleaf)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نُصْحَةٌ عَلَى رُسُلِ الْإِيمِ

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WHY I EMBRACED ISLAM

BY MUMIN ABDUR RAZZAQUE SELLIAH

As a Roman Catholic, I had the opportunity of studying the Catholic Faith to a great extent. I was doing my best to convince myself that Catholicism was the only true faith, but alas! its mysteries, dogmas, and the compulsory "must believes" did not permit me to remain quiet. I started to search for the Truth and remained engaged in this for many years quite silently. A good many of my Catholic friends and even my own people would bear witness to the fact that religious studies were my chief occupation in my spare hours. In Hinduism and Buddhism I found such "vacant spots," that the only alternative left to me was to study Islam.

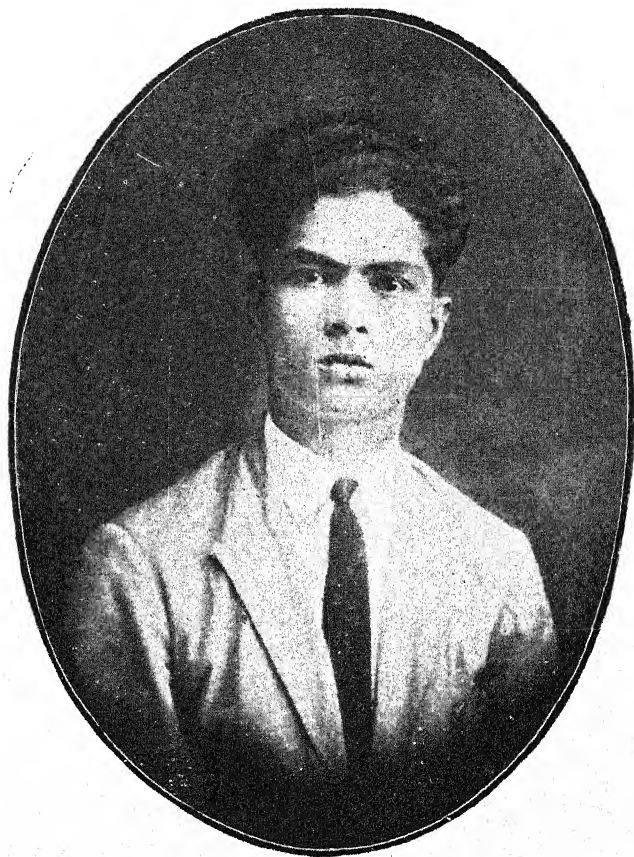
At one time I really held Islam in abhorrence. I had no Muslim friends, for Islam was so repulsive to me that I did not want even to associate with its adherents. Little did I dream that the late Mr. Khwaja Kamal-ud-Din's

books on Islam would make a new man of me. I was gradually becoming so absorbed in the lovely teachings of Islam that it did not take me long to go earnestly further into it. I began to love Islam because of its straight and non-mysterious path. It is clean and simple, yet so full of deep studies that I soon felt the inevitable was drawing nigh.

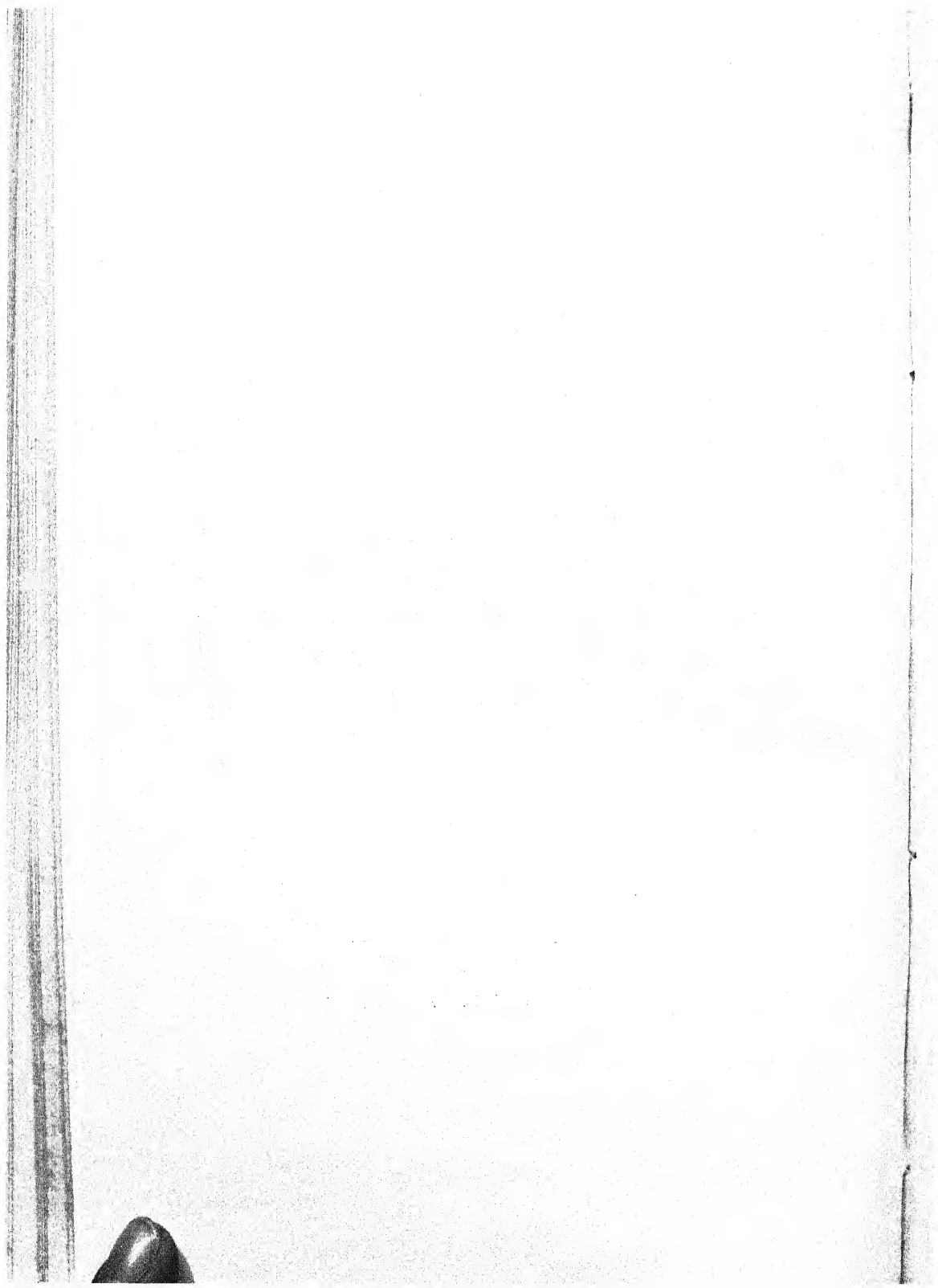
The Holy Qur-án, some passages of which I read, simply struck me with wonder, for I had the idea that there was nothing to rival the Bible. I found, however, that I was hopelessly mistaken in this. Indeed, the Holy Qur-án is so full of truths, and its teachings so practical, and free from dogmatic tenets and mysteries, that I was daily being drifted into the religion of "Peace and Love", which Islam certainly is.

The Muslim Brotherhood, also, did not pass me unnoticed. If one wants to see the true realisation of "Love thy neighbour as thyself", it can only be found in the Muslim Brotherhood, the greatest and truest union of people the world has ever seen.

The Holy Prophet speaking on one occasion on the Brotherhood said :—" All Muslims are like one wall, some parts strengthening others ; in this way must they support one another !" I found that the Muslim Brotherhood was the link of affection between every two Muslims—a fact which impressed me very much. None, prior to the Holy Prophet Muhammad, ever conceived this idea of bringing man and man more closely together. The religion of the Holy Prophet, unlike others, was not confined to any particular chosen sect, but was meant for the whole human race. Continuing the subject of Brotherhood, I would take the singular pleasure to state, that what made my heart embrace this lovely and idealistic religion was the fact that there was no distinction among the Muslims. The emperor and the servant



Mr. M. Abdur Razzaque Selliah (Ceylon), who embraced Islam in March 1934.



WHY I EMBRACED ISLAM

stand shoulder to shoulder in the House of Prayer, salute one another in the common peaceful manner, in which every Muslim greets another, and even partake their meals from the same dish. Power, status, caste or colour has no recognition in the eyes of this Universal Brotherhood. This spirit certainly kills every kind of ill-feeling, and establishes peace and good-will among all. There are, besides real affection, the desire to help one another and many other good things which I could not find in the Catholic Church.

In the worship and prayers to God, the Muslims have no vain or purposeless formalities. The Prophet said—“Adore God as you would if He saw you, for if you see Him not, He seeth you.” Further “The Lord regardeth not a prayer in which the heart doth not accompany the body,” and further yet “Pray to Allah morning and evening and employ the day in your avocations.”

I noticed that in the Muslim prayer and worship one cannot deceive himself or pray for formalities' sake or for the attention of others, for such would be a great sin. It is said that at the time of prayer and worship ‘though your enemy comes from behind you, with a drawn sword to kill you, take no notice of him, for remember you are come to adore God with all your heart, mind, body and soul, and not to save your life’.

Such are the rigid rules enforced on a Muslim when engaged in the prayer and worship to God.

What convinced me further was that Islam was not dogmatic. It is ideal and practical, rational and modern. It is also ideal in its conception of the One God and in its spirituality. Practical in its tenets, modern and rational in outlook, it is the one religion for all humanity.

In concluding, I wish to add a few lines to express my deep thanks to all my friends of the Nuwara Eliya

District Muslim Union for the kind manner in which they assisted me in seeing my way to embrace Islam. My humble thanks are also due to Mr. A. J. A. Cader, Honorary General Secretary of the Muslim Missionary Society of Ceylon, for his having given me invaluable and ungrudging assistance in this connection by placing many books on Islam at my disposal, and finally the opportunity to accept Islam at his hands. For all these good and kind acts may the Almighty Allah bless Mr. Cader and my friends of Nuwara Eliya abundantly!

THE QUR-ÁNIC THEORY OF THE EVOLUTION OF LIFE¹

BY M. F. B. SHAIKH, B.A.

Wa qad khalaqakum atwára.

“And indeed He has created you through various grades.”

—The Holy Qur-án, 71 : 14.

(1) *Things said in general about evolution.*

The last two or three centuries are replete with evolutionary theories; indeed the very word “evolution” has become of household use. It is used by the laity as often as by the learned. The “man in the street” employs it in his daily conversation and, wonder of wonders, there is no word that has produced a greater literature or has attracted more attention than evolution. Volumes have been written on it, profound researches have been made and most fascinating theories propounded, and all within a brief period of two or three centuries. In short, the word has a magic about it.

(2) *Change in outlook.*

When the principle of evolution was announced to the world, the philosophers had to change their trend of thought and attune their philosophies to the new discovery.

¹ This article is in continuation of a previous one “The Qur-ánic Theory of Matter and Life,” published in December, 1933, issue of the *Islamic Review*.

But that was not all. Those religionists and theologians who were able to do so had to dress up their creeds in this new garb. The principle of evolution has changed *in toto* our outlook on the world and the universe ; it came, as it were, as a bombshell thrown into the peaceful and stagnate meditations of priest and philosopher alike. It is reported first to have seen the light of day in the eighteenth century, but the Holy Qur-án gave it to the world eleven centuries before. We Muslims have known it ever since the gift of the Holy Qur-án was bestowed upon us, but the Westerners have made its acquaintance only very recently.

(3) *The meaning of evolution.*

To the common run of humanity, and to the mass of mankind, " evolution " means a process, a contrivance to produce something out of nothing, and they do not trouble their brains to see whether such a meaning of evolution is right or wrong. They never try to find out how something can come out of nothing. What they understand by evolution is clotted nonsense.

Evolution means nothing more nor less than the process of unfolding or unrolling. This is the dictionary meaning of the word. It has, of course, a special significance when used in a scientific sense. In this special sense it indicates a process whereby Nature makes latent powers patent. It brings out what is hidden in a thing. Here we must not forget the importance of Time, for Time is the essential factor in evolution. We cannot think of evolution without thinking of Time.

" Evolution and development are for Bonnet synonymous terms, and since by evolution he means simply the expansion of that which was invisible into visibility. The growth of the organic being is simply a process of enlargement as a particle of dry gelatine may be swelled up by the intussusception of water, its death is shrinkage much as the swelled jelly might undergo endesiccation."—*Encyclopædia Britannica*.

So evolution is a process in time by which potentialities are turned into actualities.

(4) *The Holy Qur-án, the only book.*

I shall trace in the present article the evolution of life only, and that in the light of the Qur-ánic teachings. I have shown in my last article how Matter and Life were created by Allah and how He introduced Life into Matter. The Holy Qur-án is the only book that preached the principle of evolution at work in Nature thirteen hundred years ago. All the theories that modern scientists and evolutionists are putting forward to-day are to be found in the Holy Qur-án. Not only this but with the advance of science many of the Qur-ánic principles which we pass off as mystic and incomprehensible will shortly be established as facts.

(5) *Man's humble origin.*

Man, as he stands to-day, dressed in all the finery of up-to-date fashion, glorying over his achievements, taking pride in his powers, in his capacities and capabilities, vieing even with his Creator, has passed, according to the Holy Qur-án, through various stages. His origin is as humble as the dust. In fact it is dust. Man is the mightiest product of the tiniest beginning. He is a "mighty atom," and he has achieved this supreme position through evolution and the favour of God.

(6) *The creation of man from matter.*

"Dust thou art, and unto dust shalt thou return."

Has not the poet in these lines prophetically traced the Whence and Whither of mankind? But to know the Whence and Whither of man fully and truly, we must read the Holy Qur-án.

In the Holy Qur-án, we are told, ever and anon, that man is created from "dust" and "clay," and this theory of the Holy Qur-án is in complete accordance with geological and biological discoveries.

THE QUR-ÁNIC THEORY

Geologists tell us that our planet, at a period of time far beyond the limits of our imagination, was a mass of glowing gases and molten matter, shining as brightly as the other stars. Our mother earth having separated from the father sun began to rotate and revolve. The sun, the stars, the planets, and the whole sidereal system, according to the nebular theory, resulted from the condensation of nebulae. The question is—"How was this condensation brought about?" This can be answered in two ways. Firstly, the condensation might have been due to sudden atmospheric changes; or, secondly, it might have been due to the Word of Allah.

"Be and so there it is."—The Holy Qur-án. 117 : 2.

The second answer is, doubtless, a sort of "deus ex machina," but it cuts short the infinite regress which the first answer brings to us. The heat that was in the body of the earth, being borrowed from the sun, began to give way, and as millions of years passed, the burning planet cooled down by degrees, the molten matter got solidified steadily and the glowing gases turned into liquids. Many have drawn therefrom the conclusion that as the earth began to cool, its surface solidified into crust, which crust, being composed of molten or decayed matter, bred life much as a decayed cheese will breed maggots.

The Holy Qur-án, in a few and simple words, gives the nebular theory in the following verses :—

"Then He directed Himself to the heavens and it is vapour."—41 : 11.

"And the jinn We created before of intensely hot fire."

The late Al-Haj Khwaja Kamal-ud-Din writes in "Islam and Civilization" :—

"It speaks of the first formation of the heavens and the earth within seven periods of gradation. Space was then full of vapours and gases, when another gaseous matter, hot like fire that floated in space, assumed the form of the earth in its nascent condition."

And, in the words of another writer :—

“ The various grades of life on our planet are the natural consequences of certain physical processes involved in the gradual transformation of the earth.”

Whatever be the process by which life is created, this much is sure, that it is created from matter, “ the dust and clay ” of the Holy Qur-án. And it is this which is emphasised in the following verses :—

“ He it is Who created you from clay.”—6 : 2.

“ He began the creation of man from dust.”—32 : 7.

But this conclusion should not lead us to materialism. Everything, whether it be living or non-living, is, to the materialists, matter. But in face of facts, matter is only a vehicle for the expression of life and not an independent reality. The Holy Qur-án does not regard matter as an independent reality and therefore the Qur-ánic principle does, in no way, represent materialism.

(7) *The creation of Life from Water.*

All life, according to the Holy Qur-án, is created out of water.

“ And We have made of water everything living.”—21 : 30.

This is a great truth which modern science has confirmed once for all.

Thales of Miletus, the Father of Philosophy, regarded water as the primary element, the primordial substance or *prima materia*. According to him, the universe is created out of water. He was a cosmologist, as were all Greek philosophers before the Sophists, and devoted himself to answering the vast questions as to the origin of the universe and the world. But the principle of Thales never meant that life also was created from water, and no philosopher after Thales, who followed his philosophy, taught that water was the source of life. It is only the Holy Qur-án that revealed the truth that water is the all in all of life. The Qur-ánic principle—“ and We have made of

water everything living"—has been established and confirmed by modern science. Science has lately discovered the great truth which the Holy Qur-án proclaimed centuries ago, that water is the fountain of all life. Without water, life is impossible. Do we not see every year of our life the growth of herbs and plants when the rainy season begins? Every year the dry earth is made green and velvety by rain, and the Holy Qur-án says that Allah gives life to the dead earth by pouring water from the clouds. It is not only the vegetable kingdom, but all living animals that take their life from water. Water is, so to say, the backbone of life.

The following quotation from "Isis Unveiled" by H. P. Blavatsky will bear out this Qur-ánic truth :

"Moses teaches that only earth and water can bring a living soul, and we read in the Scriptures that herbs could not grow until the Eternal caused it to rain upon earth. In the Mexican Popal-Vuh, man is created out of mud or clay (*terre glaise*) taken from under water. This primordial substance is said to contain within itself the essence of all that goes to make up man, it has not only all the elements of his physical being but even 'the breath of life' itself in a latent state, ready to be awakened."

In the same sense the late Khwaja Kamal-ud-Din writes :—

"The heavens and the earth were at that time in a confused and mixed condition. The water then came to open that which was closed. It also brought life on the earth."

(8) *Stages through which Life has passed.*

The recurrent theme of the Holy Qur-án is "And indeed He has created you through various grades," and "that you shall most certainly enter one state after another." The first verse clearly points to the various stages through which life has passed, that is to say, it throws light on the past, while the second verse describes the future. The various grades, according to the first verse, will be considered later on, but let me remark in passing that the second verse is most important from

the point of view of evolution. It speaks of the evolution that is still to take place. It speaks of the prophecy that man will climb to higher and nobler stages. Mr. George Bernard Shaw, in one of his dramas, expounds the theory of Superman. He says that Man will be superman in course of time. But Mr. Shaw is silent as to what will come next. The Holy Qur-án says that man will enter one state after another, and there will be no end to his progress. There will be no halt in the evolution of man according to the Holy Qur-án.

The various grades are described in detail in the following verses :—

“ And certainly We created man of an extract of clay.”—23:12.

“ Then We made him a small life-germ in a firm resting place.

“ Then We made the life-germ a clot, then We made the clot a lump of flesh ; then We made (in) the lump of flesh bones, then We clothed the bone with flesh ; then We caused it to go into another creation, so blessed be Allah, the best of the creators.”—23 : 33.

The verses speak eloquently of the evolution of man, and draw our attention to the small beginning from which man grows, and the stages through which he has passed. Man has attained his present state of physical perfection after passing through various conditions. The English constitutionalists describe their constitutional laws as having had an imperceptible growth :

“ Men did not wake up one summer morning and find them sprung up. Rather do they resemble trees which when planted are aye growing while men are sleeping.”—Dicey.

Much the same can be said of the growth and perfection of man. The verses contain logical steps and scientific truths. The changing of the life-germ into a clot, and of the clot into a lump of flesh, and of the lump of flesh into bones, and the bones being covered with flesh are all logical results. Given the life-germ, the evolution must proceed on the lines indicated. There is nothing haphazard about it. Nothing comes in suddenly and of its

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own accord. Everything follows the great universal law—the law of Allah.

(9) *Science tells the same story.*

According to modern biologists, the starting point of the evolution of life upon this planet is the “protoplasm,” that is to say, the semi-fluid jelly. The simplest living organism is a minute drop of the protoplasm. This minute drop or “speck of protoplasmic jelly” is the life-germ or *nutfah* of the Holy Qur-án. In the very beginning each speck was a perfect living organism and had an individual life. But afterwards a grouping of the specks followed which resulted in conglomeration. When two or more specks came into contact, they oftentimes blended together and became one. These conglomerated specks acted and were affected as a whole, and thus a complex and complicated organism resulted therefrom. The late Al-Haj Khwaja Kamal-ud-Din writes :—

“No sooner do the incipient specks emanate than they come under a long series of collocations specialising new ingredients at each stage of their journey to the goal.”

These conglomerated specks or drops of protoplasm are the “clot” or “alaq” of the Holy Qur-án. Again in the simplest living organism—*simplex animatum*—the drop of the protoplasm was naked, but as the organism grew complex, the drops were covered with a membrane of cellulose ; and thus were separated from one another, and these separated drops were called the “cells.” This complicated organism, made up of protoplasmic drops and covered with cellulose membrane is the “lump of flesh” of the Holy Qur-án. The plants as well as the animals are all made up of such cells.

“The living organism is in reality a society or community of living beings. The whole animal is ultimately composed of certain units called cells ; a cell is the simplest particle of living substance, which is permanently capable of independent life.”—

Stout.

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Then bones evolved in the lump of flesh. In the beginning complex organism was nothing but flesh, but at this stage bones appeared in the organism. The next step in the evolution was the creation of the organs.

"And made for you the ears and the eyes and the hearts."

—The Holy Qur-án, 32: 9.

Science tells us an interesting tale as to how the organs were created :

"In following the ascending scale of animal life, we find a gradual evolution of specialised structure for the reception of special kinds of external stimulation, beginning with those which are scarcely distinguishable from the general surface of the body and ending with such elaborate organs as the human eye or ear."

—Stout.

When the organism received sound impressions, it reacted to them, that is to say, the whole organism did not react but certain parts of it, which, in the course of time, grew to be ears. The like happened with the eyes, and so on, with the other organs. This is what the Holy Qur-án tells us of the evolution of man.

(To be continued.)

MODERN TURKEY AND ISLAM*

BY DR. OTTO SPIES, DR. PAUL. (TÜB) LL.D. (BONN.)

To understand the English or German system of government one has to have a knowledge of English or German history, for the complicated system of our day is the result of a lengthy process of evolution. Thus, before the present can be understood, it is necessary to know the historical background. Till this is done no intelligent opinion can be formed of any contemporary civilization or culture. All systems of government represent the

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political, cultural and religious aspects of the life of a people, and all these are intimately inter-connected.

This is still more so in the case of Turkey, where, as you know, the State and the Church had been united in one single person, the Sultan. In Islam the spiritual and temporal domains are but one single function. Islam moulds the lives of its followers, not only their religious life, as Christianity does, but also their private and daily life. You yourselves know how astonished the Islamic world was when it heard of what happened in Turkey—how the Turks broke with their past and how they abolished their old traditions one after the other. In order that you may understand these events and occurrences and the subsequent developments of the last few years, it is necessary to give you an idea of the situation in Turkey before and after the Great War.

I must make it clear to you at the very outset that I was not in Turkey during these momentous years. I went there only in September 1929, when these struggles were over and stayed there till the summer of 1930. My main object was to study Arabic Manuscripts of which more than 70,000 are preserved in the Public Libraries of Constantinople and are now accessible to everybody. I also studied with the greatest interest the political, cultural and religious conditions of the country and read many books on the subject written in Turkish or in European languages. Consequently, I hope to be able to give you an impartial estimate of the conditions in modern Turkey which is based on my personal studies and impressions.

Before I go into the details of the religious situation in Turkey, I wish to give you a general survey of the religious conditions that prevailed in other Islamic countries in the last century. So far as religion is concerned, the

Turks did not take an active part in the religious movements that were started to reform Islam, nor did they originate any movement themselves. All the reform movements had been started in other Islamic countries.

About the middle of the nineteenth century we find Jamaluddin Afghani at the head of one of these movements. He was a preacher of pan-Islamism, and aimed at the regeneration of Islam and the Islamic world by the introduction of liberal institutions and by breaking away from the old traditions. The Indian modernists are represented by Sir Syed Ahmad Khan Bahadur, the founder of our University and his band of devoted followers. They held that real Islam was not antagonistic to modern civilization. They believed in Ijtihad and not in blind Taqlid of the traditions of a mediæval culture.

The reform movement in Egypt is connected with the name of Muhammad 'Abduh, who was since 1899 the Chief Mufti. From the religious and theological standpoint, he and his school contested the validity of Taqlid and re-introduced Ijtihad based on the study of the Holy Qur-án and the Sunnah. Their journal "Al-Manar," which is now edited by Sheikh Rashid Riza, still exerts a great influence in Egypt.

The fact that the Turks interested themselves in religious reformation comparatively late becomes more astonishing when we realise what a great rôle they have been playing in the Islamic world for centuries. One of the reasons for this is to be found in the fact that the Turks as a race are more practical than speculative by temperament, and are not endowed with that power of metaphysical conception and logical subtlety which the Arabs possess. Then again they did not play any important part in the theological development of Islam, for when they embraced Islam it had already developed a complete system of theology.

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On the contrary, the Turks tried to assimilate European civilization and material progress. The "Westernizing" movement arose from the military point of view to enable them to hold their own against the military superiority of the West. The "Impact of the West" has been fully described by Toynbee in his book on Turkey. The deeper they came under the influence of Europe, the wider became the gulf between the theological aspects of Islam and the Young Turks. It was this that happened in the beginning of this century in Turkey, and this tendency is known in that country as Occidentalism. It was only a haphazard and blind imitation of Europe without any spirituality. The Young Turks, who had studied in Europe, especially in Paris, desired to turn Turkey into Europe and to make her give up her old traditions and customs.

These attempts of the Turks to suddenly occidentalise their country are delightfully depicted in a Turkish story by Ahmad Hikmat, one of the best Turkish writers of the period before the Great War. This novel, entitled "My Nephew," describes the return of a young Turk from Paris after having finished his studies there. He no longer feels at home in his oriental surroundings, which now seem strange to him. In a most humorous manner Ahmad Hikmat relates how the young man begins to Europeanise all the household, commencing with the servants whom he dresses in 'liveries' and the cook who is ordered to prepare French food. He tries to destroy the *harem* and to teach the old, poor aunt on Western lines. In short, there is quite a revolution in the house. At last the old uncle loses his patience and gives his nephew a severe lecture explaining to him the fundamental difference between the Orient and the Occident. As a punishment he is sent to Sunguldak in the north-eastern corner of Asia Minor as an engineer in the coal mines. When the nephew

returns at the end of five years, all his enthusiasm for westernisation is completely lost.

Another factor which hastened the westernisation of Turkey was Sultan Abdul Hamid's policy of terrorism, during his reign from 1876 to 1908. He favoured the most narrow-minded orthodoxy, and any discussion between the old Orthodoxy and the Young Turks was made impossible, and this prevented any compromise. This, as you are aware, resulted in the revolution of 1908. Sultan 'Abdul Hamid declared that he would give a new constitution to the country, but in 1909 he was dethroned because he did not make good his promise. From this moment religious questions, after having been suppressed for a long time by Sultan 'Abdul Hamid, began to be discussed freely and forcibly. The Great War stopped further developments in this connection, but by its very nature compelled the Turks to modernise themselves.

Three clear-cut parties now can be discerned. The first was the old orthodoxy consisting of those who opposed every change that aimed at either reforming, improving or modifying that which had been existing. Its programme was to preserve at all cost and in every detail the form that Islam had assumed either as the result of circumstances or accidents of history. The influence of this party began to decrease after Sultan 'Abdul Hamid's time till it ceased to exist after the revolution.

In the meanwhile we find two strong parties fighting for supremacy. We call the one the National Party and the other the Reform Party. The leader of the former was the famous poet and philosopher, Ziya Gok Alp, and the latter had two, namely, the preacher and poet Mehmed Akif and the Grand Vazir Sa'id Halim. To put it briefly, the first of these parties was chiefly political whilst the second was chiefly religious. It is very interesting

to see that these two parties, so far as religious problems were concerned, went a good way together. They rejected contemporary Islam as full of accidental growths and demanded a return to the early Islam of the days of the Holy Prophet and his successors. For this reason, they rejected the validity and legality of the Islamic Law, the Shari'at, as it existed then, and demanded the restoration of Ijtihad. The two groups professing extensive modernism had also the same catchwords for their programme of religious reform, namely, the word "Islamlashmak," i.e., Islamising. But the difference between the two groups was made clear by the meaning which they gave to this word and the importance which they attached to it in their respective programmes.

The programme of the Nationalist Party consisted of the three words "Turkising, Islamising and Modernising." Now, by Islamising the nationalist Turks understood the return to the early Islam, an Islam which was free from the theological development of later times. For them the foundation of everything religious was the Holy Qur'ân. But "Islamising" is only one of the three items in their programme. The main item is the political and cultural one. To them the idea of the State is dominant over all other ideas. The Islamising is rather the dress—the form which the religious life is to possess while the national idea fills the centre. The nationalist Turks confined religion in a narrow circle, namely, that religion itself was not to govern the secular life of the nation. They demanded a separation of the State from the Church, i.e., they aimed at the complete secularization of government.

On the other hand, the Reform Party demanded only "Islamlashmak." By "Islamlashmak" they meant a return to the early Islam by giving up all the influences that had been introduced into it in the course of its historical

development and had, according to them, destroyed its original simplicity. This, of course, led them to reject the subtlety and sophistry of the Fuqaha and demand Ijtihad and the right to decide any point of law by Ijma adapted to the modern conditions. You should notice that by making "Islamlashmak," the only basis of their programme, they showed that the spiritual and temporal are not two distinct domains in Islam. To them Islam was the source and the essential factor of all the other manifestations of the various aspects of human life.

I have now made it clear to you that the movement led by the Reform Party was really a *religious* movement, that led by the National Party was mainly *political* and cultural. It has already been mentioned that the orthodox party ceased to exist after the War, the Reform Party after the victory of the Kemalists.

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[Here the author gives a brief summary of the events from the termination of the Great War, when Turkey was lying completely at the mercy of the Allied powers and had ceased to exist as an independent nation, to the signing of the treaty at Lausanne (July 1923), which brought back to her the lost rights as a self-determining nation.—Ed. I. R.]

By the signing of this treaty at Lausanne, Turkey became the mistress of her own house. Turkey for the first time in her history became essentially Turkish in every phase of her national life. She had now to fit up, organize and put her house in order. What Turkey now wanted was to develop her own national life and to turn herself into a modern state, capable of holding her own against all foreign aggression.

This brings us back to the consideration of the religious factors in Modern Turkey. You have seen that Turkey had been a theocratic empire, and that the

emperor had exercised, as Sultan of Turkey, temporal sovereignty over about twenty million Turkish subjects and, as Khalifa, spiritual authority over more than two hundred million Muslims. You have also been told how the nationalists abolished, by an Act of the Angora Assembly, the Sultanate on November 1, 1922. The elected new Khalifa 'Abdul-Majid Efendi was to have no temporal, but purely spiritual functions. On October 29, a few weeks after the withdrawal of the foreign occupation of Constantinople, the Turkish State was declared a Republic by a resolution of the Grand National Assembly, of which Mustafa Kemal Pasha was unanimously chosen President. By a decree of March 3, 1924, even the spiritual Khilafat was abolished. This separation of the Church and the State displayed a courage on the part of the Nationalists which only those can appreciate who understand how closely interwoven in the past had been the relations of the Turkish Empire with Islam. It was freely predicted that this action would be the end of Turkey's leadership in the Islamic world, but this has proved wrong. For the first time in history we now have a Turkish Government, which, as Government, is based only on nationalism. Religion too exists, but only as the personal concern of individuals.

Let us now deal with the question of Islam in Modern Turkey. No event in Islam has surprised the Islamic and Christian worlds so much as these rapid changes in Turkey have done. The declaration of Turkey as a republic, the abolition of the Khilafat, the separation of the Church and State, the secularization of the schools and colleges, the dissolution of the order of Darweshes, the introduction of European dress, and the introduction of the Latin alphabet, the liberation of the women, the compulsory wearing of the hat (*shapka*) instead of the fez, the discarding of Friday in favour of the Christian Sunday—

all these changes can be seen in their true perspective only if one lives in the country and sees them as living forces.

We must always remember that the Turkish leaders acted under the pressure of political circumstances, and that for the first few years after 1923 the situation remained unsettled. This you must never forget. These rapid changes had only one aim—to make Turkey a modernised State in as short a time as possible in consonance with the views of the National Party, to which I have already referred in the beginning of this lecture. The Turkish Government began, at that time, to be considered by many as anti-religious. This was true if by Islam was meant that complex system of theology which was developed after the death of the Holy Prophet, but it was not true so far as the teaching contained in the Holy Qur-án was concerned. The reformers aimed at preserving the purity of Islam in its original condition by discarding what they considered represented later accretions. Unfortunately, the orthodox people could not distinguish between “Early Islam” and the “Later Islam.” They, therefore, maintained that the Turks had discarded everything Islamic. But in reality the Turks had no desire to break with Islam. The Turkish people still believe in Islam and observe it. What they have tried to do is to reform later Islam and to re-establish that pure Islam taught by the Prophet, and that is all. The question of religion is clearly and distinctly expressed in the Constitution of the Republic of Turkey, article 2: “The religion of the Turkish State is *Islam*, the official language is *Turkish*, the seat of government is *Angora*.”

You will at once object and say that as this reform was introduced suddenly and artificially it cannot be spiritually safe and sound. In reply to this, all that I can say is that so far no harm is visible. Let it be clearly understood that the ground for this psychological and

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religious change had continued to be prepared for a long time. Turkey had always been in close touch with the Western States, and from the beginning of this century European influences had been active in almost every phase of her life. The Great War brought about only their culmination. The new changes that have now been introduced have affected all people in the country, even in the far away towns and villages of Anatolia. If you go there you will see that these changes of which you hear so much are not fiction but a reality. Not only are the masses satisfied with these improvements, but even their views on life have changed. A proper social and cultural evolution has set in. They have adapted themselves to these changes ; for instance, you have only to study the re-organization of schools which has been accomplished in accordance with modern ideals and requirements, and which has been hailed with joy by the whole country. The Qur-ânic schools and the Medreses were confiscated. The Government has understood that the future of the country depends on the Turkish youths. Therefore, the education of the young men and the women is considered as its most important work. State schools (primary, secondary schools, lycees, preparatory schools and training colleges) have been organized, and the educational system has been markedly improved. Everything reminiscent of the ancient ecclesiastical institutions and religious schools must go. For the new government education is the factor which unifies the nation and causes its real progress.

Then the social structure of life and society too has changed. Women have been given the same rights as men. This latter has not been as sudden a change as it appears, for already before and after the Young Turkish Revolution the emancipation of the Turkish women had begun through the intrusion of Western culture. The

War only hurried it forward. In the Great War unveiled women were doing men's work in the Post Office, in the offices of the administration, in Civil Service, in military and field hospitals, in the Red Crescent and so on. So the Turkish women have attained a status equal to that of their Western sisters.

So far as the legal position is concerned I want to go into a discussion of only one problem, that of polygamy. Mohammadan Law admits polygamy. In practice, notwithstanding, it is almost abandoned. How was a reform of the law possible? Polygamy is based on the Qur-ân. The Holy Prophet has undoubtedly ameliorated the condition of women and introduced moral and social reforms. He found, however, polygamy deeply rooted in the Arabic society as an indispensable institution of the Arabs before and after that time. Social and ethnological reasons involved polygamy.

The Quranic injunction is to be found in Sura IV-3:

"Marry those among women who please you, two or three or four." Consequently, to the orthodoxy it is binding, and no other interpretation could be allowed because it is based on clear texts. But the reformers, not only the Turkish but also the Egyptian (Muhammad 'Abduh) and the Indian (Cheragh Ali, Syed Ameer Ali, S. Khuda Bukhsh) argue: Muhammad declared in his commandment (Sura IV-3): *"If ye fear ye cannot act equitably with your wives, then marry one only."* Then seeing that his followers did not fulfil his command, he went a step further declaring *"Certainly it is not in your power to deal equitably with your wives, even ye fain do so."* (Sura IV-128).

According to the Modernists, this was the virtual abolition of polygamy. The virtual abrogation lies in the impossible conditions of dealing equitably with all wives, declaring at the same time men's inability to fulfil it. Therefore, polygamy is *Muharram qat'an* "absolutely

unlawful." So the Turkish women succeeded in procuring a law deprecating polygamy in the Turkish Republic. Up to the year 1926 polygamy was not legally forbidden, but polygamous marriages were distinctly disfavoured and required such formalities and authorizations that it was very difficult to perform them in practice. The next step in the evolution of the Mohammadan Law in Turkey was the introduction of the *Swiss Civil Code* and the *Swiss Code of Obligations*. They did not argue with the help of a Scriptural proof, but simply declared that the Sheria law did no longer correspond to the views and feelings of the modern society, declaring it also as a *Maslaha*. The separation of the Church and the State favoured this argumentation. Family Law belongs, in the first place, to the domain of the State, as it is a civil matter, and not to the Church. In March 1926, the *Turkish Civil Code* dealing with Family Law, Law of Wills, Inheritance and Property, and in April the *Turkish Code of Obligations* were promulgated, coming into force within six months. So the Mohammadan Private Law ceased to be the law in the Turkish Republic.¹

I want to lay special emphasis on the fact that what has happened in Turkey in this connection is the result of a fairly long development. Another factor, too, is of basic importance. A true revolution is not only a transformation of governments and politics, but also a change of social and cultural ideas and institutions. That is the true significance of the Turkish revolution—the most incisive

¹ A better system of law could have been formulated than any that has hitherto existed, had the Turkish Judicial brains tried to develop a new one of their own on the broad and sound principles of civil and criminal laws set down in the Qur-án and the Hadith.

It is true that the Jurisprudence, formed by Muslim theologians centuries ago, is defective in many ways and falls far short of the demands of the modern times; the cry for a new *Fiqh* is, thus, quite justified. Moreover, a reference to the systems of law, current in the modern progressive countries for purposes of comparison would not only have been justified but even necessary; but the adoption *in toto* of a system of law formulated by a non-Muslim people, who differ from the Muslims in fundamental principles of morality and individual rights, is, we think, the most ill-advised step on the part of the Turkish Government.—
Editor *I. R.*

revolution that ever has been effected in the world of Islam.

The people wanted the changes and would have got rid of those old forms which had been, according to them, for many years the root of all their misfortunes. They have now realised that these changes are in their interest, and therefore, they have been readily adopted. The people know that Mustafa Kemal is their chief and saviour; consequently, they are all devoted to him and have blind confidence in him. Here appears one of the most significant features of Turkish character : absolute sense of discipline and firm trust in the chief—hereditary characteristics from the old days of a Monarchical System. They do what he orders because they know that all is for *their* good. They also see that everything is being slowly improved, and that Turkey is a true independent nationalist State.

Now an important question arises, namely : Can this modern Islam be still considered as Islam ? I will answer this question from the point of view of comparative religions. You must never forget that the Turks even to-day consider themselves true Muslims and call themselves such. It is only the orthodox theologians that see in modernist tendencies the renunciation of Islam, and are very quick in their charges of unbelief and irreligion. But this is not of any basic importance—for, unlike Christian Catholics, there is in Islam no constituted and defined body of theologians to examine such reproaches. In Islam any one who feels himself to be a Muslim and professes himself as one must be considered as a Muslim. All that they have professed to do is to free Islam from later complications and to make the early Islam, as it was preached by the Holy Prophet, the basis of life. This has meant nothing more than the abandoning not of the Islamic faith but only of mediæval traditions. The fundamentals of the faith have been left untouched ; only some of the outward forms have been altered.

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In this connection we find a most interesting parallel in the history of the Christian religion—I refer to the difference that exists between the Catholics and the Protestants. The religious movement in Europe at the end of the Middle Ages, inaugurated by Martin Luther, must be well-known to you as the “Reformation.” It resulted in the separation of the Reformers or the Protestants, as they were called, from the Roman Church.

These Protestants correspond entirely to the Muslim Modernists of Turkey. They regarded the Bible as the only basis of faith just as the Modernist Muslims regard the Holy Qur-án. The Orthodox Muslims are, for purposes of comparison, in the same position as the Roman Catholics, who have their faith based not only on the Bible, but also on the traditions and the teachings of succeeding generations of theologians.

After four hundred years, history has given this parallel. In spite of everything, you see that Protestantism has continued to develop: it too has groups in it—the orthodox Protestants who are also called Lutherans, and the Liberalists. In Islam these two groups can be said to correspond to the Manar movement in Egypt and the Reform movement in Turkey on the one hand, and the Turkish Nationalist movement on the other—the former corresponding to the Lutherans and the latter to the Protestant Liberalists.

We can, however, give a further parallel. In the Roman Catholic Church the ecclesiastical language is Latin, that in the Protestant Church, the respective language of the country, as religion must penetrate the soul of the common man. This can easily be done by the medium of his mother language. The Republican Turks aim at introducing Turkish instead of Arabic as language of the prayers and service. This idea is expressed already in a poem of Ziya Gok Alp:

“The land where the call to prayer resounds in Turkish;
Here those who pray understand the meaning of their religion;

The land where the Qur-án is learnt in Turkish ;
Where every man, big or small, knows full well the
command of God ;

O son of Turkey ! that land is thy fatherland ! ”

It may be difficult, from the theological point of view, to justify this new aim. There had been, notwithstanding, forerunners of this in the past history of Islam. When Mahdi Ibn Tumert came to power he ordered that the Qur-án and the prayers and the *adhan* should be read in the Berber language to be understood even by the illiterate man.¹

If we are to pronounce a just judgment on the position of Islam in Turkey to-day, it would be wrong to say that the Turks are anti-Islamic. They claimed the right of liberalism and intellectual freedom by giving up the old traditions and by creating new values. What we have seen in Turkey is only the realisation of the nationalist idea which had been started by Ziya Gok Alp, with the result that pan-Islamism has ceased to exist for them as a living force.² In Germany too, as you know, there are

¹ We do not propose to raise the question of the legality or illegality of the action. Nevertheless, there can be no two opinions on the point that the Arabic form of prayer is the strongest bond of unity between the different sections of the Muslim brotherhood. The unity of the Muslim world has been the standing miracle of Islam, and it is worth while to consider if this could be sacrificed for the sake of some facility to a particular nation in the matter of their religious knowledge. The maximum in prayer which the orthodox insist on being said in Arabic is very modest, and to know and remember the meaning of it is very easy even for the dullest brain. And we think this is very small a price for such a great achievement as the unity of the Muslim World.—
ED. I. R.

² We have not much interest in that aspect of Pan-Islamism which has rightly or wrongly been the dread of Christian Europe—*viz.*, the attempted political unity of the Muslim nations as against the united political onslaughts of the Christian nations of Europe. But irrespective of this active side of the theory, there is a passive and a moral side of it as well which is, in fact, a boon to humanity. As H.G. Wells has so nicely explained in his book—“The shape of things to come,” the conception of humanity as presented by Islam and as based on its idea of Godhead, has been the chief factor in bringing about that era, which is known as the age of internationalism. We assert that Islam has not only created this spirit of internationalism, but has also been maintaining it all throughout, that in spite of their fall in other ways, Muslims still present a model of this in their vision of the humanity, and that whatever emotion of internationalism is to be found in other peoples, is only a faint reflection of the Islamic sentiments. In a life in Islam, there is no room for colour or race problems. The idea of Islamic brotherhood cuts at the very root of such pernicious tendencies. And if Turkey really means to secede from such a brotherhood, she will only have to be ashamed of her conduct before the judgment-seat of a full grown humanity, say a century later.—ED. I. R.

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two religious groups—Catholics and Protestants—where too after long struggles the national idea became predominant. Germans, whether they be Roman Catholics or Protestants, feel themselves to be Germans first, and therefore are a united people. The Turks, too, have passed through the same evolution during the last few years, only much more quickly.

You must never allow yourself to forget that in Islam lie great forces and potentialities which only need re-awakening for the fullest realisation of their intrinsic worth and greatness. One has only to consider the glorious history of Islam, its magnificent literature and its simple but deep religion to believe that Islam is, again, destined to rise in the world as a great cultural force for the good of mankind.

SCIENTIFIC ACHIEVEMENTS OF MUSLIMS

BY MOULVI ABDUL KARIM

That Muslims have made incomparable contribution to the culture and civilisation of the world, cannot but be admitted by students of history. Islam, far from placing a ban upon the cultivation of science, gave it a tremendous impetus by making it a part of religion. The universe, to a Muslim, is nothing but an expression of God's attributes. To know it and to utilise its objects for man's service, is His worship. It was this religious aspect of scientific research particularly, that impelled the Muslims zealously to exert themselves for the advancement of science.

The Arabs conquered some of the mightiest empires of the time. Instead of slaughtering the vanquished, as was the work of the Israelites of old, they gave them new life, inspired them with lofty ideals and raised them to a

high level of civilisation. Thus, indeed, were many savage tribes transformed into civilised nations. To whatever land the Arabs migrated they made it their home; they absorbed the culture of the conquered people and they did their best for the intellectual, moral and material improvement of the land of their adoption. The men to whom the later intellectual development of the Muslims was due were, for the most part, not Arabs but descendants of people who had adopted the faith of the conquerors. Wherever the banner of Islam was carried, important centres of learning sprang up and produced illustrious men in the fields of literature, science and industry. Damascus, Cordova, Granada, Baghdad and Cairo became, from time to time, reputed centres of Muslim culture and held aloft the torch of light and learning, art and science in Asia, Europe and Africa, at a time when the West was sunk in ignorance and superstition.

Europe's *indebtedness* to Islam for her scientific progress is greater than she is inclined to remember. There was a time when learning in Europe could be obtained only through the medium of the Arabic tongue. The very Renaissance, that awakened her from her lethargy, was brought about by the impact of Islam. "It must be owned," says Davenport, "that all knowledge whether of Physics, Astronomy, Philosophy or Mathematics, which flourished in Europe from the tenth century, was originally derived from the Arabian schools, and the Spanish Saracen may be looked upon as the father of European philosophy." In fact, during the centuries of moral and intellectual stagnation in Europe, it was the Muslims who led the vanguard of intellectual progress. "In whatever direction we look," writes Draper, "we meet in various pursuits of peace and war, of letters and science, Saracenic vestiges."

In a wonderfully short time the Muslims made phenomenal progress in science. A detailed account of

their scientific achievements would fill many volumes. There was hardly any conceivable subject to which they did not give serious thought. Most important discoveries were made by them in Chemistry, in Astronomy, in Mathematics, in Medicine. They specialised in History and Geography. Alchemy and Algebra were unearthed by them. Political Economy and Sociology were unknown sciences until they were brought to light by the Muslims. Valuable researches in Zoology and Botany were made; Muslim students, accompanied by artists, travelled far and wide to study various vegetations which were minutely described by pen and brush. Alhein, a renowned botanist, travelled to and fro in India for forty years collecting materials for his studies. Muslims wrote on various other subjects, such as Agriculture, Irrigation, Gardening, Navigation, Statistics, Chronology and Topography. Even Aviation, the latest achievement of Europe and an early wonder of the twentieth century, was not left untried. The first two victims among the conquerors of the air were Muslims. In the reign of Khalifa Al-Mamun, a scientist named Abul Qasim invented a flying machine, crashed when flying and was killed.

In the eighth century, the Abbaside Khalifas founded the famous academy of Baghdad where were translated the works of the well-known mathematicians Euclid, Archimedes and Appollonius, of the astronomer Ptolemy, and of the naturalists Hippocrates and Diomedes. In this and other centres of learning Greek culture was kept alive at a time when, outside Byzantium, it had no abiding place in the non-Muslim world. Many were the libraries, observatories and laboratories that were established by Muslim kings. In the Library attached to Bait-ul-Hikmat, a remarkable university founded by Khalifa Harun-ur-Rashid, there were many hundred thousand Sanskrit, Greek, Coptic, Chaldean and Persian books, besides those in

Arabic. The library of Khalifa Al-Hakim was so large that its catalogue had to be prepared in forty large volumes.

Chemistry.—Modern Chemistry, as Humboldt rightly says, was “admittedly the invention of the Muslims,” who, according to the same authority, were the real founders of physical sciences. The worthlessness of ancient Chemistry was conclusively proved by them, and many new discoveries were made. A number of words, such as alembic, alkali, etc., were derived from Arabic. Jabir bin Hayyan, known as Geber in the Western world, wrote some five hundred treatises on Chemistry. He discovered, for the first time, nitric acid, sulphuric acid, aqua regia, silver nitrate and many other compounds. The Muslims were the first to teach the world distillation, filtration, crystallisation, etc. They knew how to change a liquid into vapour. The last great Muslim chemist was Jildaki who died in 1361. It was in Muslim Spain that Chemistry was first established in Europe, and it would have reached its zenith there had the Muslims not suffered the disastrous defeat at Poitiers in 732 A. D.

Astronomy.—The Muslims may be said to have written their names on heaven itself. In their observatories they identified and classified large number of stars, many of which are still known by Arabic names. Wonderful discoveries concerning the movements of the solar system and other astral bodies were made by the Muslims. The size of the earth, the variation in the lunar latitudes, the precession of the equinoxes, were ascertained by them. Averroes (Ibn-i-Rushd) discovered the sun-spot; Al-Hazan (Abul Hassan) discovered atmospheric reflection; Al Maimun determined the obliquity of the ecliptic; Ibn-i-Junus, Nasir-ud-din Tusi and Albani constructed astronomical tables of great value. Albani’s tables were trans-

lated into Latin and formed the basis of astronomical study in Europe, whither that science was introduced by the translation of the works of Muhammad Farghani. Abu Junus and Al Batan were two of the greatest Muslim astronomers. Many instruments, such as the telescope, the compass, the pendulum, etc., were invented by the Muslims, who first built observatories in Europe. The most famous of the many observatories dotted over the Muslim Empire was that at Marghana near Taurus, built in 1259.

Mathematics.—Every branch of higher Mathematics bears the impress of Muslim genius. Many were the improvements that were effected by the Muslims in this important subject. They gave Europe its numerals and the decimal system of notation; they discovered equations of the second degree, and developed the theory of quadratic equations and the binomial theorem; they introduced Algebra, and for the first time applied it to Geometry, which they most zealously studied, and they invented Spherical Trigonometry and introduced sines and co-sines on Trigonometry and tangents in astronomical calculations.

Medicine.—The father of the present-day European medical science was Avicenna (Ibn-i-Sina), a world-renowned Muslim physician, whose *Materia Medica* is still in vogue. Modern pharmacy is an institution of Muslim invention. Aven Zoor (Ibn-i-Zoar) was an authority on pharmacy. He, and others, carefully studied the effect on the body of drugs obtained from various parts of the world and discovered many new remedies. The Muslim doctors were the first to use anæsthetics, and Al-Bucasis of Cordova was an expert surgeon of world-wide reputation. There were renowned surgeons, opticians, dentists, specialists in female diseases, many of them expert in their own branches. The science of optics owes much to Muslim

labour. Al-Hazan, the author of Optical Treatises, who understood the weight of air, corrected the misconceptions of the Greeks as to the nature of vision, and demonstrated, for the first time in history, that rays of light come from the external object to the eye, and not from the eye itself, impinging on external things. He showed the retina as the seat of vision, and proved that impressions made upon it were conveyed along the nerves to the brain. He discovered that the refraction of light varied with the density of the atmosphere and *vice versa*.

In Baghdad, at one time the capital of the Muslim empire, there were no less than 860 doctors of different classes, each class of whom made one particular branch of medicine their special study. Doctors as well as chemists had to pass an examination in order to obtain a license to practise. There were hospitals throughout the wide Muslim empire, and for each disease there were separate wards. All classes of people, irrespective of their creed, caste, country and colour were freely admitted to these hospitals.

Geography and History.—In Arabic there are many immortal works on Geography, which minutely describe all kinds of phenomena. The spherical shape of the globe was demonstrated by the Muslims at a time when the scientists of priest-ridden Europe emphatically asserted that it was flat. The historical achievements also of the Muslims are too well-known to require detailed mention. They produced several thousand books on history, ranging in magnitude from one to eighty volumes.

For one thousand years the Muslims were the most zealous promoters and protectors of knowledge and culture. As long as they faithfully followed the injunctions of the Qur-án and the teachings of the Holy Prophet, and maintained the Islamic standard of life, they were in the vanguard of the world's advancement. Their down-

SCIENTIFIC ACHIEVEMENTS OF MUSLIMS

fall commenced as soon as the tight hold which Islam had over them began to loosen. Intoxicated with power and pelf, when they became luxurious and enervated, a sort of blight fell on them, and spiritual stagnation with intellectual sterility soon followed. The Muslims themselves, and not Islam, are entirely responsible for this check in their progress. Their decadence must not be confused with that of their religion. An idea of what Islam can accomplish can be obtained by a glance at the condition of the world before and after its promulgation. Many things that are now just being visualised were proclaimed by Islam thirteen hundred years ago. To judge Islam by the life led by its present-day followers would be to do great injustice to that great religion. True Islam, which is life and light, is very different from what goes by its name to-day—a bundle of dead rites and rituals. It is, however, gratifying to note that Muslims are at last realising that, leaving out the essentials of their noble religion, they are engaged in controversies over mere trifles—details of ritual and ceremony. Signs of renaissance are visible all over the Muslim world, and the Muslim Reformation, it is hoped, will come as surely as the Christian Reformation came in the wake of Patristicism. May God enable the Muslims to shake off soon the langour and lethargy that came upon them, and to take their place in the forefront of the world's progressive movements! *Amen.*

ISLAMIC REVIEW
CORRESPONDENCE

LEICESTER.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

Thank you for your kind letter and I must apologise for not answering it sooner, but I was waiting for my photo to come from Liverpool. I enclose one and if you so desire, you have my consent to use it in the Islamic Review. I got your name from a Sunday newspaper. I think it was the *Sunday Dispatch*. One week it discussed Islam, your name was mentioned and I decided to write to you as I have been holding the Muslim belief for the past 5 years or so. I purchased a copy of the Holy Qur-án in 1929, and it is a version by George Sale. I will get the version by Muhammad Ali as soon as I can spare the cash, as I would like another version to the one I have got. I left mine with a friend to read and I shall send for it back to be going on with, until I can afford to purchase another.....I wish I could come to London to see you and to join in your prayers and attend the Sunday meetings, but just temporarily I cannot get down. I trust that soon I shall be able to at least pay a visit and see you. I would be grateful for any little bits of literature or copies of prayers to read and if there are points I should know, please write and tell me. I want to study Islam and read all I can to enable me to know the subject. I realize Islam is a simple creed. That is what just drew me to it. There is no god but God and Muhammad is His apostle. That I believed for many years now. Therefore, as you say, I am a Muslim and I enclose the signed form to that effect. Please write to me again soon.

Yours,

HASSAN PEPPER.

[A copy of the Translation of the Qur-án By Maulvi Muhammad Ali has been presented to M. Hassan Pepper on behalf of Nawab Rafat Yar Jung Bahadur, Hyderabad (Deccan).—ED. I. R.]

LONDON N. 16.

14th May, 1934.

THE IMAM,
THE MOSQUE, WOKING.

DEAR SIR,

I am afraid I owe many apologies for my slackness in not writing to you long ago. The explanation is that since I heard last from you, I have obtained work.....my hours are rather late. Otherwise I should have been to see you before now.

TWENTY YEARS AGO

However, my determination to accept Islam is not altered; at my first opportunity I shall visit Woking to accomplish that end.

If you happen to write to M. Williamson I should take it a favour if you would mention my name, thanking him for his kindness, communicating to him my determination to accept Islam.

Yours sincerely,

F. W. F.

TWENTY YEARS AGO

" They (the back numbers of the present volume of the *Islamic Review*) have helped me to a truer estimate of the place of the great Arabian Philosopher-Prophet in the evolution of the purpose of Allah, the Great One. What strikes me particularly, after my reading of the *Review*, is the colossal ignorance—wilful or feigned—of the average Christian missionary concerning the life of Muhammadan countries. In my early life, I was reared in all the environment of Christian tradition, and was taught to look upon the Muhammadan as a type of blood-thirsty brigand without morality or learning, and decidedly decadent, a worshipper of forms and ceremonies, and having only a veneer-like form of God-idea. These pictures of fierce men, with vengeance and persecution in their heart, and unsheathed sword in their hand, make deep impressions on child minds; and though my awakening came many years ago, early impressions still cling. To-day the revulsion of feeling is complete, and I look to a life of high morality and sweetness as the true index to a spiritual life—'for the life of religion is to do good.' The Christian missionary is always a——when he is not worse.

"However, I must not ruminate. Let me thank you for giving a juster conception of a true servant of God—Muhammad (C. L. B. P.)—and of his followers, and I trust the All-wise and Merciful One may spare you on earth to carry on a propaganda which will help to break down the barriers."

ERNEST OATEN, Sheffield.

THE HOLY QUR-ÂN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXII, p. 258.)

This is, nevertheless, a matter of faith ; but still, when we come to make a comparative study of the conditions of life of these two Great Personages, we find that that stage in the spiritual evolution which was attained by our Holy Prophet, could not have been reached by one who, in the course of life's bitterest trial, uttered the cry "Eli, Eli, lama sabachthani"—"My God, My God, why hast Thou forsaken me?" As contrasted with this, see the Holy Prophet Muhammad, on the day of his flight to Medina. When he was hiding in the cave of *Saur*, His enemies had overtaken him and had advanced as far as the mouth of the cave. There was no way of escape. His sole companion in the cave, in a state of utter panic, asked him if there was any way out of the danger. The Holy Prophet, however, with perfect equanimity, replied "Innallaha Ma'ana"—surely God is with us.

In brief, the conduct of the Jews had reached the utmost limit of disobedience, inasmuch as they could deliberately think themselves above all commandments. The phrase "Upon whom wrath is brought down" was perfectly applicable to their conduct which was such that whenever they were addressed with any word of guidance or admonition they would proudly retort, saying that they were above the necessity of such advice and that their hearts had become "ghulf." *Ghulf* has two meanings. Firstly it means "screen." According to this meaning, the assertion of the Jews would amount to saying—"Our hearts have been screened from everything right." Secondly, it has the meaning of "depository." In this sense, it would mean "Our hearts have become such

treasures of knowledge that there is no room in them for any other thing, and there is no further necessity for us to acquire any knowledge from others." This presumption of theirs brought them to that spiritual degradation which, in Qur-ánic terminology, is called "Curse." Thus in the verse under discussion, their unbelief is spoken of as the cause of their being accursed. So once more it is proved that the punishment of God or His chastisement, which are only other names for being removed from His mercy, befalls only those who first reject His guidance. In other words, the action of God follows our doings as a consequence. "La'nat" (curse) in its lexicographical sense, means "to be away from," i.e., to reach a position which is far removed from the grace and bounties of God. Let the Bible curse others in any way it likes, but the word which is used for "curse" in the Arabic language has this one sense and no other. Of course, the position signified by the Qur-ánic "curse" is one where a man is deprived of everything good and beautiful. This same truth is pointed out again at the end of the next verse, thus when, on account of their misdeeds, they became deprived of the bounties of God, they were found under the curse of God.

Verse 89.—There was a covenant of God with the Jews, in regard to a great victory, the fulfilment of which was conditional upon the appearance of the promised prophet referred to in Deuteronomy, ch. 18, v. 18. This prophecy is alluded to in the verse under discussion, and in certain other preceding verses in the clearest possible words. The Jews had all along been expecting the appearance of three personages, to wit, the Messiah, the second advent of Elias and one whom they in their own parlance were wont to call "the Prophet", as will be seen from *John* 1, v. 25. In brief, the Jews, according to Deuteronomy, were in daily expectation of a prophet

who would be the cause of much good and of blessings coming to them from God. God, on the other hand, had commanded them to obey this prophet (*Deut.* 18 : 25). It is to this fact that reference is made here, namely, that while these people had been all along praying for the appearance of this great personality, they opposed him virulently when he actually appeared on the scene. It cannot be contended that they could not recognise him ; they must surely have recognized him, since it was he alone who corresponded with the description given in Deuteronomy of the promised prophet. It is for this reason that the Qur-án states elsewhere that these people recognized the Holy Prophet just as they recognised their own brethren and children, but that their pride and jealousy prevented them from accepting his claims. Looking at history no one can deny that the followers of this great man were crowned with the glory of success and victory wherever they went. Now, if the Jews had believed in him along with the other believers, they too would have shared in the glory. But they remained deprived of this reward of God because of their rejection of him, and it is this deprivation which is meant here by the word "curse," and, indeed, there is nothing conceivably worse than that God should bestow any gift on a man and that man should refuse to accept it. Such an one is, surely, far removed from the grace of the Lord.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was however, the last Prophet of the Faith. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

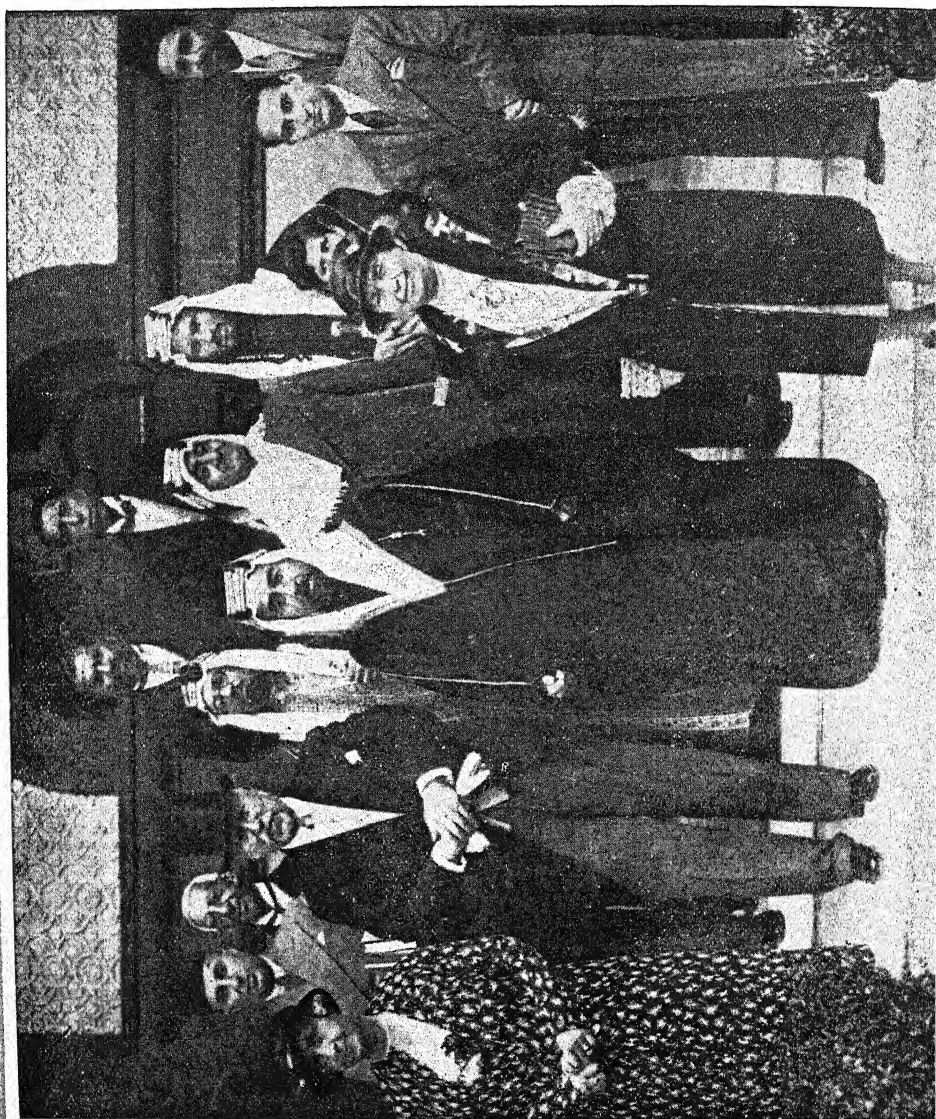
KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



His Highness the Emir Abdullah of Trans-jordan.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ مُحَمَّدًا خَاتَمَ النَّبِيِّينَ

THE ISLAMIC REVIEW

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JUMĀDA 'L-UKHRĀ, 1353 A.H.
SEPTEMBER, 1934 A.C.

No. 9.

HIS HIGHNESS THE AMIR ABDULLAH OF TRANS-JORDAN ON FRIDAY, THE 29TH JUNE, 1934, AT THE SHAH JEHAN MOSQUE, WOKING.

His Highness, who is on a State Visit to Great Britain, came to the Shah Jehan Mosque, Woking, on the 29th June, 1934, to say his prayers with his English and non-English friends. He was accompanied by His Excellency Hafiz Shaikh Wahba, the Saudi Arabian Minister, and Dr. Jamil Pasha Tutunji and Hasan Khalid Abu-'l-Huda. Lord and Lady Headley and Sirdar Iqbal Ali Shah, were amongst the congregation. When the time of Friday Prayer came M. Daud Couan, the Scotch young Muslim, who is proceeding to Egypt to study Islamics, sounded the Azan. The Imam, Moulvi Abdul Majid, M.A., requested His Highness to lead the prayers and to read the Khutba (Sermon). His Highness, however, would not read the sermon, but kindly condescended to lead the prayers. The second call to prayers having been

sounded by M. Couan, the Imam read the well-known 13th verse of the 49th chapter of the Holy Qur-án which could be described as the Magna Charta of liberty, equality and fraternity for the whole of mankind. The Imam laid stress upon its importance, especially in view of the developments in Germany leading to racial hatred. The duty of a Muslim, he continued, became more onerous and more important than ever before. He pointed out that the Muslim had yet to do a lot of work in the world which is as yet far away from its destiny. Let Muslims realize their role and their responsibility.

After the sermon, His Highness led the congregation in prayers, which was followed by a social chat. The Imam requested His Highness and the friends to go to the Sir Salar Jung Memorial House for a cup of tea. The friends were very glad when the distinguished guest accepted the invitation. Before tea, however, a short address was read by Lord Headley to which His Highness replied in suitable terms. The short but pleasant and memorable occasion came to a close with a photo having been taken on the steps of the Mosque.

Address presented to His Highness the Amir Abdullah of Trans-Jordan by the Muslim Society of Great Britain, at Woking, on the 29th of June, 1934.¹

In the name of Allah, the Compassionate, the Merciful.
YOUR HIGHNESS,

We, the members of the Muslim Association of Great Britain, composed as we are of diverse nationalities of the world, consider it as a singular honour to welcome you in this country. Deeply conscious as we are, of the great bond of brotherhood that exists between Muslims, Your Highness's visit to these shores reflects favourably upon our own humble endeavours in attempting to unfurl the

1. The Address was read by the Rt. Hon. Lord Headley Al-Hajj-El-Farooq—
Ed. I. R.

A PLEA FOR THE STUDY OF THE QUR-ÂN

banner of the Holy Prophet in this country in order to emphasise the greatness of the Message of the Greatest of All Messengers for All Times.

Not only do we concern ourselves in matters theological, but strive to our utmost to bring about and retain a link between the scattered Muslims both in this country and abroad, in all matters social, and keep in an intimate cohesion, so necessary and valuable for a Brotherhood as the Islamic.

We pray Allah to grant Your Highness greater honour and glory, for your personality ranks very high amongst the great lovers of Islam ; and a worthy pillar of strength and reliance for such humble co-religionists of Your Highness as we have the honour to be.

A PLEA FOR THE STUDY OF THE QUR-ÂN.

BY S. M. SAID-UD-DIN.

Islam claims to be a message of blessing to mankind : it is for the uplift of the whole of humanity. It was by the blessing of Islam that a most barbarous people like the Arabs, by coming into contact with it, at once and miraculously rose from the depth of degradation to an eminence for which there is no parallel in the whole range of world history. A cynic, a modernist, a product of present so-called civilization, may say that this message of Islam may have been sufficient for the uplift of the Arabs or other degraded people of the by-gone ages in which the Prophet lived, but that it is not adequate for the people of this enlightened age, and for the present problems of the world. But, pray, what is this present enlightenment ? And what are those present problems ? The present problems are the same old problems which are co-eval with mankind. What are they but the results of selfishness, pure and simple ? Men have invented, where none exist, so many unnatural distinctions between

man and man—distinctions not only of caste, colour, country and creed, but even of families, clans and individuals. Everyone thinks that his own salvation—by which I mean, and this is what Islam also means, his continued uplift and progress—lies in his own progress without regard to, and even at the cost of the progress of the rest of humanity. Everyone therefore acts for himself and lets the devil take the hindmost. And what is the result? The devil takes everyone, for in their scramble for present, temporary and effervescent comforts and advantages, no one of them looks to the future—no one sees beyond a few paces before his nose, or cares at all about the future. All forget that there is a reckoning in store for them.

So there are wars all over the world between country and country, race and race, creed and creed, community and community, caste and caste, sect and sect, sub-sect and sub-sect, family and family, even between one member and another of the same family. Asia fights with Europe, Europeans fight among themselves. Japan, America, and in fact, every country all over the world, and every nation fights, and indeed every individual is fighting. There is no peace (Islam means peace, peace with God, with Nature and with the Laws of Nature). And all this war is being waged with the help of what this much-talked-of enlightenment and civilization, whereof the world boasts so much, and on the basis of which they claim to have outlived the need of the message of Islam, has given to them in the shape of armaments, poisonous gases, aeroplanes, machinery, factories, electricity, wireless, and the arts of exploitation, diplomacy, etc., etc. What is the remedy for the present ills of the present enlightened age? The same old remedy prescribed by the Prophet; for the disease of the present age is the same as the disease of the days of the Prophet, *viz.*, selfishness. Selfishness

A PLEA FOR THE STUDY OF THE QUR-ÁN

is the result of ignoring the principle of Unity underlying the whole system of the Universe (which is the basis of the belief in the unity of God), in other words, not seeing one's good in the good of the whole of humanity, or not having faith in the unity and brotherhood of man, which is a necessary corollary to faith in the unity of God. Selfishness again is the result of not looking to and believing in the future. Belief in the future underlies the principle of the belief in *Yaumal Akhir*; for *Yaumal Akhir* means nothing but the future, the whole future which covers every moment, following the present moment, of this life and the life hereafter, covers the whole of life from the cradle of a child, a community, a nation and of all mankind to the grave, and extends even into existence in the next world. Or selfishness may be the result of ignoring the day of reckoning; for is not the misery of the whole world resulting from all kinds of wars, whether between individuals, families, castes, communities, sects, countries and nations, the inevitable consequence of ignoring the arrival of a day of reckoning which is certain to arrive?

If the malady is the same as that which prevailed in the olden times, the remedy must also be the same.

The only difference between the past and the present is that the enlightenment of the present age has given to the selfish men of our time new and more powerful weapons of warfare. Analyse, classify, dissect and amplify as much as you will, the problems which confront the various sections of humanity, differentiate as much as you can between the problems of one country and those of another, the problems of one race and another, one community and another—call them the Hindu-Muslim question, the capital and labour question, the colour question, the caste and untouchability question, disputes between zamindars and tenants, struggles between the rich and the

poor, the upper class and the lower class, between masters and slaves—all these problems are but the one problem which has arisen out of want of belief in the unity of God which implies the unity of man, in fact, the unity of the whole system of the Universe; want of belief in the future, want of belief in the day of reckoning. The Yellow Peril, the White Peril, the Black Peril, Bolshevism, Communalism, every "ism," every peril, every bogey—all are the results and consequences of want of belief in God, want of belief in the brotherhood of man, lack of faith in the future and the day of reckoning. So the simple remedy is belief in these things. As long as, and in so far as a man, a family, a nation, a race, or a country believes in these things, each is bound to rise and each does rise. But as soon as, and in so far as they lose their faith in these things, they are bound to fall, and they do fall. If today you can bring about unity in any one community of India by making its members believe, more or less, in the above articles of faith, which to the extent of the genuineness of their belief would lead to the removal of all barriers of caste, creed, and innumerable other distinctions, you can to that extent of their belief raise that community. If you apply the same remedy to the whole of India, you can raise the whole of India, and if you apply it to the whole world you can raise the whole world. In proportion to the intensity and extensiveness of faith is the intensity and extensiveness of progress. If a man, a clan, a family, a community, a nation, a country, or humanity believes, then that man, that clan, that family, that community, that country, or all humanity will rise in proportion to the intensity of their belief. Ransack the whole history of mankind, and the one fact that will impress you more than all the others in it is that the rise and fall of every section of humanity has been in proportion to the extent and intensity of its

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belief in the above articles of faith. All other causes of the rise and fall of a nation or an individual or any section or class of people, so elaborately trotted out by historians, resolve themselves into belief and unbelief in these very articles of faith ; for faith leads to action. The more intense a man is in his faith, the more active he becomes; and it is to these underlying principles of the progress of any section of humanity, namely, faith and action, that the Qur-án refers in these few and beautiful words: "History bears testimony to the fact that man is the loser, except those who have faith do good deeds, enjoin on each other truthfulness and enjoin on each other perseverance." Ch. 103.

The word "faith" stands here for (1) a belief in the unity of God, the unity and brotherhood of mankind, and the unity of the whole system of the Universe; (2) a belief in one's future, and (3) a belief in the certain arrival of the day of reckoning. And *Amal* (action) means acting up to those beliefs.

In proportion to the intensity of your belief you become active. The more you believe in the above articles of faith, the more readily you will act up to them by removing all barriers of caste, colour, creed, country, riches, accidents of birth, etc., and thus help the course of the progress of the whole of humanity. There is one God above and one vast brotherhood of man below, and everything else in the world is for the good of humanity, which, if properly utilised, tends to help that humanity to march onward towards that far-off goal of perfection. A child puts its finger in the fire and gets it burnt. Why did it put its finger there? Because it did not know that fire burns, or if it had heard this, it had not tested its hearsay knowledge: in other words, the child had no faith and therefore no care for the future, no thought for the reckoning or, in ordinary language, no regard for con-

sequences. Its disbelief led it to the fire, and the burning was the reckoning and the fire was the hell. But the burning chastened the child, and it grew wiser and became a believer, for the punishment of God or Nature which is implied in the idea of hell is also a blessing in disguise, and when a man becomes a believer, he is saved from that hell, and as long as he believes he will be in heaven, for he will be away from fire. The idea of a Hell or a Heaven is not confined to any final stage in any future life. It covers the whole future from the present moment onward. If you do anything which is good for you, the action brings good to you, and that is Heaven, and if you do anything which is injurious to you, your action will bring evil to you, and that is Hell. Hell is a Reformatory School. People, when their own doings bring misery to them, become wiser. The whole world is a Reformatory School—a Hell where people are chastened, and for those who are chastened this very world becomes a Heaven, just as it became a Heaven to the Arabs, after they had believed in, and acted upon, the message of Islam, whereas it had been a Hell for them before that. But there are people, a large number of them, who are not chastened in this life. They are chastened in their life after death, and so after passing through Hell at some stage or other of their existence, here or hereafter, everyone is bound to go to Heaven. The more a man or a nation believes in the above articles of faith, or shortly, in Unity (*tawhid*), the more happy he is and the more heavenly the life he enjoys, and the less he believes in Unity, the more unhappy he is, and the more hellish a life is his lot. European nations are nations, and have become nations because they have been chastened by passing through hell in the shape of civil wars, revolutions, clash of creeds, and superstitions, and they have come to believe in Unity, in so far as the individuals composing their respective nations are concerned. So,

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to that extent of their belief in Unity, they are enjoying a heavenly existence, whereas people like those living in India are not a nation, and so are still passing through the hell-fire of civil wars of all kinds in the shape of the Hindu-Muslim question and others. Even the Hindus or the Muslims of India do not form a composite whole by themselves. There are distinctions of caste, birth and professions, etc.

You will say then, European nations are greater believers in these articles of faith, more intense believers in Unity and more real Muslims than the so-called Muslims of India, for example. I say most certainly yes. No doubt, Muslims do talk glibly of *tawhid* (unity of Godhead) *iman* (faith), and of the said articles of faith; but most of them repeat those things parrot-wise and far from having any faith in them (which is an intensive form of knowledge), they have not even any clear knowledge of them, and many have no knowledge whatever. Both Hindus and Muslims talk glibly of so many good things along with so many bad things from various platforms of conferences and meetings, but very few believe in what they say. Many have but a hazy idea of these good things, and many do not understand them at all. True, both Hindus and Muhammadans are fond of formalities in the shape of rituals and ceremonies, of dogmas, and of metaphysical discussions; but such things have no connexion with the above articles of faith, and have, therefore, no bearing on the rise or fall of a man, a nation, or the whole of mankind. Their discussions, for example, generally turn on *Taqdir* (predestination) and *Tadbir* (free-will), on matter and spirit, or on the transmigration of soul, or the origin of the world, or what exactly the future destiny of mankind will be. And as we know, such talks lead nowhere.

These points are beside the mark. We have been created, and there is no help for it, and there is no going

back. We may not know exactly whence we come and whither we go, but this much we do know, that we have come and that we shall go somewhither. There may be transmigration of the soul, or there may be none : we are all agreed that our present actions determine our future, and our actions are determined by our faith in Unity and in our future, in the day of reckoning—in *Jaza* (retribution) and *Sazu* (punishment)—in heaven and hell. As regards formalities, some of them are quite meaningless. For example, what on earth have our beards, our pigtails, our forms of dress, got to do with our rise and fall ? Of course, certain scientific formalities, if properly utilized, do bring concentration of mind and help one to achieve unity ; but even then, much depends on the attitude of mind. Prayers, for example, in whatever forms they are held, are helpful only if the mental attitude is right, and not otherwise. If the formalities you are going through do not help you, they are mere shibboleths and obstacles in your way to progress. It is called in the language of religion, idol-worshipping. Whoso worships a stone, a tomb, a river, a mountain, money, position, caste, colour, country, creed, custom, a fad, an animal, or even a man—nay, even a prophet of God—that man does not believe in unity, in the Unity of God, in the unity of the whole system of the Universe. His efforts are diverted and not concentrated, and therefore, he does not achieve any kind of unity and his progress is hampered. Whereas if a man does not worship any of the above things but worships God alone, the Creator of all of them—that is, if he has faith in the unity of the whole system of the Universe, he will become united and utilize the above different things to his purpose, and with the help of those things he himself will help the cause of humanity. For example, money is helpful to all in many ways, if it is not worshipped as, for example, by keeping it hoarded. One may go on amassing money to a fabulous amount, but it

will be of no use if it be not utilized for the amelioration of the condition of one's brothers. Again, if one worships a river, one cannot utilize and exploit it, and therefore it cannot be of any use to mankind. Europeans know better. For example, they do not worship rivers, or any other natural phenomena, and they are therefore utilizing these things to great advantage. They have utilized rivers, mountains, trees, electricity and money. They have built bridges, and constructed canals and railways, and have utilized money in erecting hospitals, orphanages, poor-houses, schools, colleges, universities, etc., etc. Thus in one sense, they are better unitarians than many of us, born Muslims.

Thus, as nations, the Europeans are believers in unity more than we are, but their international ideas and relations are inconsistent. One nation fights against another. To that extent they fall short of the ideal of the brotherhood of man, which is a necessary corollary of the idea of the Unity of God, and which is the underlying principle of the Universe.

In short, the remedy of all our ills lies in a belief in the Unity of God, a belief in a future, and a belief in the reckoning—beliefs that lead us, according to the extent of their intensity, to uphold the ideal of the brotherhood of man, and to help on the progress of the world.

But how are we to acquire these beliefs? By coming into contact directly with those who have those beliefs or, indirectly, through their teachings. Everywhere, in every country, and in all ages, have arisen, and are still arising, false or true reformers. False reformers are those who have no faith in what they say and who have no intention of serving the cause of those whom they profess to reform. They assume the role of reformer only to serve their own private ends, and among these may be counted many of the so-called leaders of our time. But there are

others whose sincere desire it is to ameliorate the conditions of some class of people, and, according to the extent to what they believe in their mission, they are successful. These are mostly local reformers and their work concerns the external aspects of things. Among them may be reckoned Sir Syed Ahmed Khan, of India, and many similar reformers of the Hindu and Christian communities. But there is another class of true reformers, whose mission comprehends a wider circle of humanity—sometimes the whole of it—and touches at the root of things. The more earnest and enthusiastic a reformer the more successful he is, and the more inspired he feels, and the most earnest and inspired among them are the prophets. The appearance of a reformer or a prophet is only a natural phenomenon just like the fall of rain. When the heat is intense, rain follows; similarly when there is much corruption, a reformer arises. Syed Ahmed Khan and others in India arose in this way, and in like manner everywhere reformers arise as a matter of course. There is economy in the whole system of the Universe, and so, whereas the local reformers with a shorter range of mission arise oftener, those with a longer range of mission arise at longer intervals, and those who are prophets arise at interval a great deal longer still. Our Holy Prophet Muhammad, claimed to be a blessing to the whole of mankind and to the whole world, and was the first prophet of his kind, and the last. For, whereas the prophets that came before him had confined their mission to a certain locality and to a certain people and therefore could not give full exposition to the Unity of God, the Unity of the Universe, and the brotherhood of man, the Prophet Muhammad, having been born at a time when the whole world, though enshrouded in the darkness of immorality, was fast approaching a period where rapid and easy communication by means of inventions

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was to shorten both space and time, came to give a full exposition of the doctrine of the Unity of God and the brotherhood of man. He is like the sun, and the other prophets and reformers like stars. The sun is one and the stars are many.

So, if one desires to work for the ideal of the brotherhood of man, and to help the progress of the world, one must learn fully his message which is embodied in the Holy Qur-án, which, in turn, is explained by the Prophet's words and deeds for which you will have to study his life and his authentic sayings.

You can say that Europe has progressed, so far as it has progressed, without the help of the Qur-án or its message called Islam, which means peace with the laws of God and Nature. Not a bit of it. As I said above, there is economy in the whole system of the Universe. There is economy in Nature. The past always determines the present and the future. Nothing is lost in Nature. It may become dormant for some time, but like a grain sown in the earth, it comes up again. The message of Islam was conveyed to Europe, and Europe, through the lips of its profound thinkers, has acknowledged the debt it owes to Islam, and to a certain extent it is repaying its debt to the East by teaching us what it had learnt through the impetus given by Islam.

Thus, Islam gave an impetus to the cause of progress through the Arabs to Europe, and through Europe to the whole world. Whatever progress there is in the world is due to the message of Islam. A superficial observer may not perceive that, but a deep thinker can easily find it out, as many have already done. You may not know who invented this or that kind of dress, who invented the motor car, or any other kind of conveyance, but all the same you use them and benefit by them, and at least

know this much that you did not invent them, but some one else did.

Thus it was with the impetus given in the Dark Ages when the Prophet was born. But you will say, in that way the Arabs learnt a good deal from the Romans, Greeks, Egyptians, Persians and Indians. Yes, quite true; and that is why I say there is economy in Nature. We are always learning from our predecessors and contemporaries, and then improving upon them. But the Prophet did not teach the Arabs the sciences. Prophets never teach science. They simply teach broad principles: they teach unity, that there is a future, that there is a reckoning, that all that there is in the world, including the sciences, is for our use, and that we should profit by them and acquire them wherever, and in whatever people we find them. That message was delivered by the Prophet, and once it was delivered, it could not be delivered again. Yes, the same message of unity, the brotherhood of man, the unity of the whole system of the Universe, belief in which lead to progress, to the knowledge of sciences, to the acquisition of knowledge, and to the promotion of the cause of unity and the brotherhood of man, was also delivered by the prophets preceding the Prophet Muhammad; but then, apart from the fact that the people had almost forgotten the message, and had permitted interpolation in the holy books, the message was not complete, for the people were scattered all over the world and there were no means of communication between the people of one place and those of another. The fuller exposition of the doctrine of unity was left to be performed at a time when the peoples of the world were to come into contact with one another, when problems would arise out of that contact, and when the principle of the brotherhood of the whole of mankind could be better appreciated, and when its appreciation was required more than it had ever been required before.

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That there have been prophets in every country, age, and people, the Qur-án alone proclaims from house-tops, and that is why we are required also to believe in *Kutubihi wa Rusulihi* (His messengers and in the messages delivered by them).

So when we believe in the Prophet Muhammad and in his message we also believe in the prophets of every age, people and country, and in their message which was the same as the message of the last prophet, except that it was in a cruder form, for it was meant for a people in a cruder state of life and for the betterment of a certain specified race. One very important lesson taught by the Qur-án is that there is evolution in Nature, in every realm of life, even in ideas of religion and the conception of God, and of unity and the brotherhood of Man. The words *Rabbu'l-alamín* (evolver of the worlds) and the words *Lataarkabunna tabaqan an tabaq* (ye shall ride on from stage to stage) with other passages of the Qur-án, point to the same eternal law of evolution which was very recently recognized as a theory by Western scholars. So a prophet with more evolved ideas about religion was required at the time when the last Prophet was born, to meet the requirements of the more evolved world.

I may be thought sarcastic about the enlightenment which is claimed for the present age, and I have said that this enlightenment has been used for the destruction of mankind; but I am also alive to the fact that the enlightenment has not only brought destruction, but has also done constructive work, for the inventions which are the result of the enlightenment have also been of much help to mankind, *e.g.*, the hospitals, orphanages, universities, railways, systems of administration, etc. In character as well, on the whole, the world has progressed. But this enlightenment, as I said above, is due to the impetus given

by Islam, and in so far as it has been of a destructive nature it has fallen short of the Ideal Islam.

The last Prophet was the Great Exemplar, and the Qur-án the Great Message.

The pace of enlightenment and progress can be quickened again by a reference to, and fuller appreciation of, the same message of unity, the brotherhood of man and the unity of the whole system which is exhaustively dealt with in the Qur-án and so fully and clearly explained in the life of the Prophet.

You may say that you know all the above principles of unity, the brotherhood of man, the unity of the whole system of the Universe. You may say that you believe in the future, in the day of reckoning, and therefore in mutual help by means of knowledge, and by means of utilizing all that there is in the world between the heavens and the earth, in the shape of natural phenomena, waves, electricity, power, positive inventions, etc. But, I say, very few of you know, and many of those who know do not know with certain knowledge—that is, they do not believe in the burning properties of fire or in the thirst-quenching properties of water. The very fact that you do not put your finger in fire shows that you have belief in its capacity to burn, the fact that you drink water shows that you believe in its capacity to quench thirst. On the contrary, the facts that you do not unite, that you indulge in riots, you seek self-aggrandisement, you rob each other, you make distinctions of caste, colour, creed and accidents of birth and position, as a result of which you live in the hell-fire of disunity and are removed from the heaven of unity and consequent progress, show that you have no belief in Unity, no belief in the brotherhood of man, no belief in the future, and none in the coming of the day of reckoning.

(To be continued.)

THEOSOPHY AND ISLAM

BY MAULVI AFTAB-UD-DIN AHMAD.

Mr. Khalid Latif Gauba, the well-known Muslim convert from Hinduism, makes a very significant remark in the prologue to his new book—*The Prophet of the Desert*. He writes :—

“Whereas Christianity, Judaism and Buddhism have ceased to count in the material world, Islam is still a tremendous force, and accordingly inspires the perfidy of the Balkans, the hate of the Jews, the apprehensions of the Hindus and the animosity of Russia.”

Our friend has not included Christian Europe in his statement, and yet it is here that the most appropriate instance for his observation stands ready to his hand. Since the days of the Renaissance Christian Europe has done much liberal thinking, has ransacked the treasures of knowledge reposed among other nations, once civilized but now fallen, and has thus been enabled to extend its cultural sympathy to people whom they had once despised on account of their fallen condition. In consequence old and forgotten cultures and civilizations, ideas and manners have at last begun to receive due appreciation at the hands of these emancipated minds and even reviving impetus. But this general flow of European broadmindedness and cultural appreciation has all along experienced one stumbling block, and that is Islam. There may be a Carlyle here and a Davenport there, but the consensus of European opinion has never been friendly or favourable to Islam. There has never been anywhere in Europe an atmosphere for Islam like that which prevailed in America after the Chicago address of Swami Vivekananda, or the enthusiasm which swept over Germany after the visit of Tagore to that country. Neither have we seen any groups of people taking up the cause of

Islam like the societies which have sprung into existence to defend or uphold the cause of, say, Judaism or Vedantism or Buddhism. There is nothing to wonder at in this. For obvious reasons the sympathy of the newly awakened European humanity will flow only towards those cultures which are politically dead ; and it is just because Islam is not a spent force in the material world that it has failed to receive the cultural attention of awakened Europe.

During the latter part of the last century when the spiritual instinct of Europe, revolting against the growing agnosticism of the newly-arrived scientific age, sought for itself a haven in a religion spiritual as well as rational, it directed its attention towards the hitherto neglected religions of the East, and enquiry in this direction culminated in what is known as the Theosophical movement. This movement proposed to do away with all the narrowness and exclusiveness that were found in the creeds of existing religions, including Christianity ; it was to give equal recognition to all the religions professed by the various peoples of the world, and proposed to assimilate the useful teachings of each. This proposal for an eclectic faith was quite a fair one, and would have done much good to humanity if carried into practice with anything like sincerity. The fact is, however, that the Theosophical movement exhibited towards Hinduism, and its offshoot Buddhism, a feeling of cordiality which it denied to other religions, particularly Islam. It will be observed that the vast mass of literature produced by this movement is mostly concerned with the Hindu religion, and, if anything else, the mystical aspects of Judaism and Christianity ; its terms and trappings, ideas and practices, all being borrowed from Hindu or Buddhist sources. It is strange that a religion like Islam, with such a strong attraction for speculative minds, a religion that

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has given to the world the most efficient mystical system it has ever known, to wit Sufism,—a religion, moreover, that has a rational explanation for the synthetic nature of human life and offers man a scientific programme for the realisation of Eternity,—should have received such scanty attention from so comprehensive a creed. This only goes to show that even the Theosophical movement itself offers no exception to what has been said concerning other religions by Mr. K. L. Gauba.

That this shall be so is also proved every now and again by unconscious remarks from the pens of the protagonists of theosophical thought. Here is a case in point. In the Magazine "Theosophy" for February 1934, we read the following statement from the pen of one of its editors :—

"Those interested in the moral as well as historical aspect of the dark karmic record of Judaism and *its still more cruel offsprings, Christianity and Muhammadanism*, can learn many lessons from a perusal of Professor Moehler's book" (the italics are mine).

We do not know what are we to assume, whether that the writer has not even a smattering of history, or that it is the above discussed hostility of the European mind towards the living religion of Islam that has prompted this observation. The Muslims ruled over the Hindus of India for a period of about 700 years ; they ruled over the Christians of Western Europe for a similar period of time ; they lived among the Buddhists of the Far East and they ruled over the Copts and over the Greeks. Have they ever tried to extirpate the conquered races, as did the Jews. Have they ever sought to convert defeated nations to the Muslim faith on pain of death, as was the way of the Christians towards certain pagan tribes and towards the Muslims of Spain in the day of defeat ? Did they make it their business to destroy the culture

and civilization of conquered races as was done by the Christian fanatics in the case of the pagan and Muslim civilizations of Europe ? The reply to all these questions drawn from history must surely be in the negative. But a prejudiced Christian pen has little use for history. A Christian theosophist is, after all, a Christian. He can afford to be a pro-Hindu, but never a pro-Muslim. He may attack Christianity, but that is only to give his calumnies concerning Islam the appearance of fair criticism. His allegiance to Jesus and Christianity is just the same as that of other Christians ; but he realises, as an intelligent man should, that historical Christianity is beyond all justification, and that it is safer to disclaim it and identify oneself with a so-called spiritual Christianity. The Muslims, however, are no longer behind hand in tactics of this kind ; they are now wide awake and can quickly discover even the subtlest move to discredit Islam on the part of those who are jealous of her conquering forces.

PROSPECTS OF ISLAM IN THE FAR EAST.

BY SAYED MAQBOOL AHMED, B.A.

During a recent holiday cruise in the Far East I had occasion to observe the attitude of the Chinese and Japanese towards religion in general and Islam in particular. I visited the two most famous Buddhist shrines in Japan,—the Daibutsu of Kamukura, where a colossal statue of Buddha is still held in sacred veneration by the Japanese, and of which the authorities do not permit any visitor to ascend the surrounding height, lest offence might be caused to the squatting sphinx, although, curiously enough, within the hollows of the statues rooms have been constructed in which children romp about and peep from behind the latticed windows with childlike glee and tittering. That the venerable Buddha is no more respected

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and deified by the worldly-minded Japanese is evidenced by the fact that cigarette-lighters and other profane cheap Japanese knick-knacks are commonly adorned with miniature Buddhas. And there the Daibutsus of Kobe and Kyoto, two large edifices, artistically situated amid gardens, with all the usual garnishing and embellishments that one sees in the sacred buildings of Japan, but these are merely the relics of old Japan exposed to the gaze of travellers, more like a show room in a museum than a sanctified place of devotion. Very few worshippers were to be seen there. What is the present species of Buddhism followed in Japan, I was unable to learn by first-hand authority. The Japanese apparently have an idea of a future life and of a son of god which, however, does not constitute Buddhism as we know it in India. Occasionally, no doubt, we come across in notices and the news columns of daily papers in Japan, the reports of young men committing suicide and leaving letters for their friends and relations, in which they express the hope of finding a better and more prosperous life in the next world. But in general the religious behaviour of the Japanese does not seem to go beyond paying a passing homage, or perhaps I should rather say courtesy, to empty shrines of the Shinto cult (where a piece of looking glass takes the place of an idol), where they clap their hands or ring a bell to wake up the spirit reposing therein, take off their hats, bow low and then go on their way, and the less busy Japanese might indulge in more elaborate ceremonialism in the form of burnt offerings and genuflections, but these are exceptions. The Shinto shrines, smuggled in out of the way nooks and bowers of wooded hills and valleys, forcefully remind one that the gods of Japan are but the spirits of Nature who are so bounteous to that land, that their usual seat of government is appropriately located in the grottos of natural loveliness. The artistic and æsthetic simplicity of these shrines is in glaring contrast to the

massive and heavily ornamented Chinese temples, dirty and smoky with their barbaric and uncouth paraphernalia of hideous gods, and situated in the midst of musty, gloomy and noisy surroundings, the sight of which at once reminded one of the temples of Ajodhya, Jugannath and Benares. So, if one were to compare the Chinese religion not to Christian Roman Catholicism, with its idolatry and ritualism, the simplicity of the Japanese cult, with the remarkable absence of idols, might well be likened to Protestantism. What reminds me that Christianity at this moment is a growing menace in the Far East, and is making itself deeply felt by the intelligentsia of both countries. In China, according to the most liberal estimate of Christians themselves, there are two million Roman Catholics and half a million Protestants, and what is very remarkable in Chinese Christianity is that it claims the people of higher ranks. The Chinese young-men trained in America or Europe, starting their education in Missionary schools in their own country, return to the Fatherland so completely metamorphosed in religion, get-up, garb, tongue, culture and general outlook, that most of them must be feeling an inward disappointment that God did not make them with the noses and eyes of the West. (Their complexions, indeed, they can artificially treat with many aids, for every Chinese and Japanese girl is so careful in painting her face alluringly white and red that at first sight I was puzzled to find a plethora of beautiful complexions the like of which God has not bestowed even on the fairest of our Kashmiris.) And it is these denationalised youths that find a place readily at the helm of State, it is not surprising, as the Hong (Muslim Imam) of Shanghai told me, that Christianity is more prominent in China than any other religion, not excepting Islam. I myself met many of these highly educated Chinese Christians on board the ship. One was a Brigadier-General and a

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Director of the Military Academy in Nanking, returning from England. Another a young spectacled Chinese girl, a professor of Science in a certain Missionary College in the interior of China. All of them bore Christian names—John, Robert, Peter, Alberta, etc. These Christian Chinese readily entered into religious discussions with me, a phenomenon unusual for an ordinary Chinese. They confessed that they had very little knowledge of their religion and very little interest in religion at all, and that they were Christians because they had become so while they were orphan children in Missionary schools, or had picked up Christianity abroad with other indiscriminate attainments. When asked if they had ever thought of comparing its puzzling dogmas with the simple faith of Islam, almost indigenous in their own country, they admitted that they knew and admired Islam, and that had they been left any choice in their childhood or offered any opportunity in the course of their subsequent career of studying it they would have been Muslims. They were loud in their praise of the Chinese Muslims, since morally, hygienically and socially they were far superior to their compatriots. Some of these Christian officers had had the opportunity of serving under the Chinese Muslim Generals of the Republic and to their unflinching bravery and patriotism they paid a glowing tribute. A tablet in the Chinese Muslim cemetery on Wochengfo Road (Happy Valley) in Hong Kong relates the achievement of a young Chinese Muslim Lieutenant-General who attained that rank at the early age of 36, being a hero of many battles fought for the Republic and the recipient of numerous titles and decorations. He was born at Anweihi (so runs the tablet erected by his wife and daughter) in 1882 and died in 1918.

Though Japanese Christians are not so prominent, nor, in fact, did I meet any in my sojourn (for I did not even enquire from any Japanese what religion he professed),

yet if Christian statistics can be believed, there were over a quarter of a million Japanese Christians divided among the various sects, some even belonging to the Greek Orthodox Church. At Kyoto there is one Christian Church near the Kyoto Hotel, another near the Palace ground, and a third on the road that goes south from the University to the Municipal Zoological gardens and, as far as I know, there may be other small churches. I found churches also in Yokohama, Kobe, Kyoto and Osaka. Of course, these churches are near the consulates and in the colony of the European commercial community, but, on Sundays, I saw also Russians and genuine and half European Japanese attending church services. Compared to this, there is not a single Muslim mosque or institution throughout the length and breadth of Japan, and the Japanese whom I met had never heard of Islam. In Kobe a Buddhist temple built in the Saracenic style might deceive an Indian Muslim as it looks exactly like a mosque in India, but, alas! Buddha squats in the Mehrab, and its dormitories are devoted to the culinary arts of the monks and nuns that dwell there.

That Christian Missions are not inactive in the Land of the Rising Sun, may be seen by the existence of an English Bible with a Japanese translation in every room of nearly all the big hotels of Japan, and one of my diversions in my room in the Kyoto Hotel was to supplement the English Bible where writing space was available with copious quotations from the Qur-án, mainly on the repudiation of the Christian doctrine of the Trinity with an exhortation to Islam. I wonder if that Bible still lies in room 705 of that hotel.

At the time of my visit Japan was in an excitable temper over recent events in Manchuria. She deeply resents the European and American attitude and its unnecessary and uncalled for interference in the affairs which

PROSPECTS OF ISLAM IN THE FAR EAST

Japanese consider as purely domestic politics ; it would be tolerable if Japan had been in any way behind any European power in civilization or in its efforts to redeem a degenerate world, or if these European powers had themselves set a worthy example in their dealings with non-European powers, but to think that any power of Europe or the League of Nations should order them to halt in Manchuria was nothing less than trying to smother the crater of Fujiyama with a saucepan lid. Perhaps most of our readers are not aware of the Japanese political programme. That programme, which is known in the Far East as the Tanaka programme (for it was found in the memorandum left by Admiral Tanaka at his death, much like the will of Peter the Great of Russia about the conquest of Asia), aims at the consolidation of Japanese power in East Asia, bringing the whole of the Chinese republic, Malaya, the Phillippines, and Indo-China into one great federal union of the yellow race under the leadership of Japan, and Manchuria is the first step of that programme. Here it may not be amiss to recall that the annexation of Korea by the Japanese in comparatively recent times was but the echo as it were of their attempt in the sixteenth century to amalgamate China with their Empire when Korea was invaded to achieve that purpose. Whether Japan will ever be able to realise the Tanaka dream is not for me to speculate upon here, but it appears to me that if Federation has succeeded in Soviet Russia and is being successfully experimented with in India, there is nothing lacking in the capacity of these Japanese to achieve their ends in a very short time, and who knows but that the Japanese attempt might set the ball a-rolling in the countries of Europeans and even among Americans themselves. There is already a United States of America which only requires a finishing touch by Union with Canada. There is a rumbling in the Chancellaries of Europe for a United States of Europe, so why not a

federation for the whole of Far East, for whole of Africa and for India for these Near East and for Latin-America. This would bring about an affiliation of the States which have common affinities of race and culture under one group, and thus pave the way for world peace, since the petty States of the federation would not be allowed to make war on their own account with their neighbours or to carry on a perpetual race in armaments. So, assuming that in spite of Europe and America, Japan succeeds in bringing the countries of the yellow race under one common union and flag in our time, it will not be out of place here to survey the position of Islam in the Far East with which Japan is likely to deal.

The Malay race, which numbers about seventy millions is Muslim almost to a man, and not merely nominal Muslims as the Christian Missionaries would have us believe. To judge from the overcrowded mosques of Johore, Singapore and Penang, these beautiful and simple edifices that proclaim the glory and simplicity of our faith in that evergreen paradise of the South, the Malays are far better Muslims than we are. No doubt, they are greatly handicapped in their own land by the enterprising Chinese, who have left them no avenue of progress, yet there is some consolation in the past that most of these enterprising Chinese are themselves true Muslims. Some of the biggest pineapple and rubber magnates of the Singapore Chinese are devoted followers of the Prophet and mix socially with their Malay co-religionists, and the same is true of Java and Sumatra. So the Malayan archipelago with its teeming population of Muslims will, should it ever belong to Japan, influence the Japanese in the same way that the pagan Tartars were influenced when brought in touch with the Arabs and Persians whom they subdued and conquered in the thirteenth century. God has His own way of making Islam's force felt by non-Muslims.

PROSPECTS OF ISLAM IN THE FAR EAST

Sometimes I wonder if the modern Japanese have not taken the simple Malay mosques as an example for cleansing their own places of worship from idolatrous encumbrances. In further India (Burma, Siam and French Indo-China) physically, ethnologically part of Great China, Muslims form a total population of two millions. In Sinkiang (Chinese Turkistan), Zangaria, Mongolia and Manchuria the present strength of Islam, on the most conservative estimate, is ten millions, but the greatest bulwark of Islam in China are the northern provinces, Kansu, Shensi, Shansi and Chehili where they form a compact body of Chinese Muslims, making more than thirty millions of the population of these provinces, or nearly seventy-five per cent. of the total population. In Central and Western China, which include the provinces of Yunnan and Zechuan, they form another twenty millions, and in the maritime provinces of China their present strength lies between five and ten millions. In the Japanese Empire itself there are hardly any Japanese or Korean Muslims, but there are Chinese in Formosa and in Japan who are Muslims, and in the north of Hakodate there are a few Tartar Muslims who came from Russia. Such is, according to my estimate, the strength of Islam in the Far East, and that estimate is not arbitrary or imaginary, but gathered on the spot from the Chinese authorities themselves. Brigadier-General John Wong told me that in Nanking town itself Muslims form a fifth of the total population; and about a third in the Military Academies of the capital, and General Wong is not a Muhammadan but a Christian. The Ahong of Shanghai Chang Ta (Muslim Seminary) told me that every eighth Chinese in Chapei (the Chinese part of Shanghai) is a Muslim. I met many of these Muslims as traders and many of the Chinese coolies working on the wharves of Shanghai were found to be Muslims. They are particularly distinguishable by reason of their good physique,

ordinary Chinese coolie being so pinched by opium smoking that the Muslim Chinese coolies are at once recognizable, though in China to distinguish a Muslim from an ordinary Chinese is impossible.

In Kwantang province, where the Muslims are supposed to form a negligible minority, the Secretary of the Chinese Muslim Welfare Society in Kowloon (Hong-Kong) told me that Chinese Muslims in Canton alone are nearly two hundred thousands, and Canton is the religious centre of the Chinese Muslims in the south is not less than a hundred millions, or twice the number of the whole of Japanese population throughout the world. Japanese are well aware of the fact that while there can be no love or fraternity between Chinese and Japanese as such, yet the strong fraternity of Islam eliminates that suspicion and hatred from the sister races as soon as both adopt Islam. The greatest resistance to the Japanese in Manchuria came from the Chinese led by Muhammadan generals, one of whom Marshal Ma Chang, has recently retired to Tientsin, while his brother General Ba is still acting a warden of the northern March, and Governor of Shensi. North China is considered by Chinese Muhammadans as their home and cradle, and they would fight for it equally against any non-Muslim invader. The Republic has given them a free hand to deal with border enemies, whether in Sinkiang or Manchuria, and it is they and they alone who are fighting for China against the Japanese. One Japanese military officer, who had just returned from the war in Manchuria, and whom I met in Tokyo, a major in a crack regiment of Japan, saved his life from the hands of Chinese, when he was captured by bandits, by turning Muslim. He was so much impressed with the kindness shown to him by Chinese Muslims when they were assured of his conversion to Islam, in contrast to the brutalities inflicted on him by his captors that

though his conversion was not then genuine, he has decided to remain Muslim and retain his name, Hassan, so I think, if any Japanese go to Manchuria as Muslims, they will find Chinese Muslim waiting to welcome them. It is just possible that the Mikado, in accordance with the Imperial policy outlined by his people, might sooner or later be called upon to play the rôle of the champion of Islam in the Far East, very much like Kaiser Wilhelm of Germany in the cause of Christianity, and if this idea is carefully fostered in Japan and in the minds of Chinese Muslims their present difficulties in China will melt away. These, however, are mere reveries of the future. Let us face present facts.

How to make the Japanese appreciate and understand Islam? So far as I know there is hardly any literature on Islam in Japanese, and one wonders in what shape it can be presented to the Japanese in future; in its present Arabian garb or as the simple universal Islam that the Qur-án teaches? In other words, will it be necessary before Islamising Japan, to Japanise Islam. One of the greatest stumbling blocks to the spread of Islam as a world religion is the hegemony of Mullas, not only utterly ignorant of Islam and of the spirit of the Qur-án, but equally incompetent to make anybody except themselves understand and appreciate Islam. They have burdened it with Arabian customs and usages and grafted a ritualism and priestcraft on the simple Islam which has left hardly any point of distinction from its older counterpart Judaism. But perhaps I am going out of my way to invite controversy on a subject in which silence is the best policy. Common sense, however, will tell us that the Islam to be presented to the Japanese must be understandable by them, and that means a drastic curtailment of the superfluities to which we have become accustomed, and which we have come wrongly to regard as the basis of faith, *i.e.*, Islam in its pristine purity alone should be presented.

Finally, I must take note of the silly rumours of Japanese turning to Islam in thousands and tens of thousands as fitfully reported in the vernacular press of Egypt and India. Such figments exist only in the imagination of editors unusually stirred by Islamic enthusiasm. No such thing is visible in Japan, or rather, I should say, that Japan if not taken in hand early will soon lose its way in the atheistic and materialistic labyrinth that has long been placed before it by European civilisation, and it will be difficult to bring it back to spiritual consciousness, when once it has passed the limit of reclamation. Where ordinary codes of morality and socialism, which are the bed-rock of Islam, are anathema and where every fourth shop is a saloon or a brothel, one cannot gain an easy victory. At any rate, the Japanese worship their Emperor and will do nothing of which the Mikado does not approve, and to convince the Mikado, almost a demi-god of Japan, of his error and bring him to the right path will require more than one Egyptian Sheikh in the market-place of Tokyo. The Christians have been trying to convert Japan, and remember, Christians have one great advantage over us, they are capable to naturalise Christianity for every climate and nations, they paid the heaviest ransoms at Nagasaki in the sixteenth century, and still they are on the very first rung of the ladder. It is true that dogmatic and ritualistic Christianity might be at a discount before Islam, but only a very strong effort, or some such circumstance as I have outlined, can turn their hearts to the Islamic faith.

CHARGES AGAINST THE PROPHET OF ISLAM REFUTED.

(BY MUHAMMAD ALI AL-HAJ SALMIN).

It is well that all should know how Christendom has treated, and is still treating Islam and its Prophet. If I were to begin at the beginning and recount the whole story of Christianity's vituperative propaganda against Islam, together with its concoction and distortion of facts for the belittlement of Islam in the eyes of the world, I should fill volumes over volumes. In spite of his so-called Orientalism and Oriental studies, all that the average Christian's conception of Islam is, of a religion of horror, cruelty and intolerance in public life, of polygamy, easy divorce, and licentiousness in private,—and this because, through religious instruction imparted in schools and sermons broadcast from pulpit, press and platform, Christian teachers and ministers have all along been telling their fold that Islam is, just than this, lest the sheep be tempted to stray into the dens of the wolves. Even in the field of history, when Christian writers take up the pen to write Muslim history, they twist historical events to suit their own dishonest purpose, and, not content with mere distortion of facts, they brazenly draw conclusions, however wrong and remote they may be, from the facts so distorted, and pass them on as the result of scientific investigation and scholarly research. We shall not be justified in blaming or upbraiding them if their allegations were to be attributed to ignorance, but such is not the case, for with full cognizance of the truth they deliberately conceal it or present it in such a way as to make of Islam a horror, and of its Prophet a sham leader and a selfish man. The duty of a historian is only to record events faithfully, not to pass judgment on them, or to find the why's and wherefore's of this one or that.

The right to pass judgment on an event and to criticise it in the light of facts and according to the principles of ethics, is that of the philosopher and the moralist; but these self-styled historians have given whatever reasons and causes have appealed to them for events Islamic, for, alas, there is hardly a European writer who is not biased, or who has been faithful in recording Muslim events. Nay, in many instances these writers have drawn on their invention as best might serve their purpose, and have dressed up the results in the disguise of real historical events.

Let me give an example. A certain Christian writer says that the Prophet of Islam had a pet pigeon, which he trained so that it would come and sit on his shoulder when called, and pick the grain from his ear. This the Prophet would do, according to this writer, to deceive people into believing that the angel in the form of the bird was coming to him to reveal the word of God. It would appear at first sight that the author has at least taken this alleged occurrence from some reliable source, and afterwards, it may be, added his own opinion on the subject, but the truth is that there is no event whatsoever of this nature in the life of the Holy Prophet. What seems to have happened is that there was in the author's mind the event of the Holy Ghost coming to Jesus in the form of a dove. He thought that some similar phenomenon must have happened to our Prophet, but inasmuch as he believed our Prophet to be a false prophet he attempted to prove it so by introducing a purely imaginary story about the pet bird and its training.

It is lamentable to see men of education taking events from the life of the one person and fathering them on to another, adding at the same time their own fabrications so as to paint the latter in the blackest hues. The mischief fulfils its purpose. Many readers are confused, and if any be a non-Muslim they are, as often as not, convinced.

Thus the ball is set a-rolling and another writer of the same kidney will quote such fictions by way of authority, because they will believe anything that goes against Islam and its Prophet. All sense of fair play is forgotten when they write about Islam. I have given one instance of this, but here is another.

A Christian writer says that the Prophet was subject to fits of epilepsy, and that each time he had an attack, he would pretend that he was receiving revelation. Now there could be nothing more absurd than such an allegation, because this able author in his zeal to defame the Prophet, has written something which neither the external facts nor medical opinion can support. He has no authority to cite in this contention, that Prophet had ever been a victim to epilepsy. Such a thing would soon have been found out by the Qureish who were his enemies, and they would have eagerly utilised it as a weapon to put an end to him and his preachings. History tells us that the Arabs did all in their power to end his career, but even to them it never occurred to frame such a particular charge. And why? Because they knew that it was not a fact and would not be worth the attempt. As to epileptic fits, Ostler in his *Practice of Medicine* writes:—

After the attack the patient may be dazed a few seconds, and perform certain automatic actions which may seem to be rotational. As mentioned, undressing is a common action, but all sorts of odd actions may be performed.

None of these symptoms could ever be traced in the Prophet. Epileptic fits are the results of a sick brain, the victim of which becomes irritable, cowardly, irresolute, exhausted and dull, suffering indeed from general debility. The colour of such a person becomes pale, and his blood thin. Now whoever has read the life of the Prophet, even as told by Christian writers, cannot say that he suffered from any of these weaknesses of body or mind. On the contrary, the accounts of his life, all go

to show that he was brave, active, alert, sagacious and possessed of the best of health. If he had been subject to epileptic fits he could never have achieved, as he did, the greatest success of which a man is capable. To bring a social and moral revolution to a successful termination; to change the people's outlook of things from the bestial and depressing to the human and bright; to subdue a fighting, ignorant, wild and idolatrous race by moral force and argument—all this cannot surely be achieved by a diseased brain. All his words and deeds show that he possessed an extraordinarily healthy brain, which could foster a complete scheme for the salvation of the world, and see it successfully worked out to the end. He was active as no other man has ever been. His foresight can never be equalled. It is, therefore, inconceivable that he could be subject to the disease from which he is alleged to have been suffering. The sayings and words of wisdom which came from him and the prophecies he uttered, and their miraculous fulfilment, some of them after the lapse of ages, can never have been the product of a sickly brain.

Now, allegations such as these are nothing but dishonest propaganda against the Prophet. One is inclined to think, as I have said, that the allegations themselves are the outcome of a diseased brain, for no sane person could have ever dreamed of writing such palpable untruths against such a benefactor to humanity. What is most painful in this connection is that these are not stray cases, but common amongst those entrusted with the task of preaching the gospel of love and charity.

I would, therefore, request all fair-minded people to take whatever these Christian writers say about Islam and its Prophet not only with just a pinch, but a big pinch of salt.

TWENTY YEARS AGO.

MANY A MUSLIM HERE.¹

How many are Muslims at heart who yet know it not, and if asked, would deny it? The West has starved these souls long enough because they refuse to pander to the silly rites of man-invented creeds. When they read the Qur-án they will find, instead of standing alone, they are one in that greatest of all brotherhoods: the dear unity of Islam. Independence may be precious, but there is a longing in all of us for the strange sweet comfort in the companionship of those who think as we do on the subjects nearest to our hearts; there is a deep solace in the sympathy of those who pray with us, because they pray as we do. Islam has its happiness in its appreciation of God's great love and care for us, its joy in the fulfilment of the laws in the Qur-án, its pleasure in family affection and the beauties of Nature; it has always held out its hand in peace to the West. Has it ever had anything offered it but dynamite, guns, prisons, and famines by the nations whose chief hobby seems to be breeding that cruel untruth: "Islam is the religion of the sword"? All the time the Qur-án is singing out that splendid law of gentleness and generosity, that there must be no compulsion in religion, for it demands purity in the love it offers God, well recognising that compulsion against the will can produce but a poor and imperfect form of adoration; closer, through connivance, to toleration than true affection of the heart. The "creed" of the general run of Western ecclesiastics is:—

"We are the true selected few,
The rest can all be damned,
There's only room for me and you,
We can't have Heaven crammed."

Compare the sentiment of this with this golden thought from the Qur-án:—

"It matters not what'er ye name yourselves
Believing Muslims, Jews, or Nazarenes,
Or Sabeans—whoe'er believeth in God,
The last e'erlasting day, and act a-right,
Their meed is with their Lord; no fear nor care
Shall come upon them, nor the touch of woe."

MARIE LOUGUIT.

¹ Islamic Review, September 1914.

THE HOLY QUR-ÂN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXII, p. 298.)

Verse 90.—Whereas verse 87 indicates the pride of the Jews as the source of all their misdeeds, this verse points to their jealousy. At bottom, jealousy is the product of pride, and pride, again, arises from anger and indignation. It is anger that produces pride and arrogance and makes a man think that there is none to equal him. But when he finds that there are others as well who are favoured with the bounties of the Lord, his pride naturally turns into jealousy, which, in course of time, develops into feelings of malice and spite. He burns with rage to think that God should have given to others what He has given him. He forgets that God's bounties cannot be the monopoly of any one, and that it is of His own will only that God grants favours to any one. But man persists in his feeling of jealousy, and this brings upon him curse after curse. So when the Holy Qur-ân speaks of such men as "those on whom wrath has been brought down," it points to a very deep truth, because it is these men that become the object of God's wrath, that is to say, are deprived of His favours, and this fact is the cause of their abasement. It is a matter of common knowledge that the Jews have reached a stage of the utmost humiliation and are despised by all the nations of the world. Of late, however, they have been showing some signs of improvement, and the reason for this can be traced to the fact that their angry and jealous attitude has, to a great extent, left them. While discussing the abject condition of the poor Jews we should not lose sight of the fact that God's setting of a seal on hearts is not any specific feature of that particular race, but one which will appear in any nation or individual that chooses

to behave in that particular way, as is indicated by the word "Kafirin" (unbelievers)—a general term, used at the end of the verse. Now, because God presents the case of this people as an example of "those on whom wrath has been brought down"—and, as a matter of fact, there is no other race which present the perfect example of a favoured nation on the one hand and of an accursed nation on the other—reference to them occurs repeatedly in these sections. Thus an aspect of their jealousy is discussed in the following verse.

Verse 91.—When they are called to the paths revealed in the Qur-ân, they say that they will follow only that guidance which was already with them and was revealed to their people, in spite of the fact that the new revelation was a confirmation of the Book that was with them. How scathing is the reply vouchsafed by the Holy Qur-ân to this argument of theirs. If they did actually and truly believe in the revelations that had been vouchsafed to their race from time to time, why, then, the Qur-ân asks, did they kill their prophets?

Verse 92.—Among their prophets was Moses, a pre-eminently strong personality. He made them promise that they would not worship any one but the One God. He showed them various signs. And yet as soon as he went up the mountain to stand before the Divine presence, these people began worshipping the Calf. It is this occasion which is narrated in some detail in the following verse.

The Arabic word *Haq*, generally translated as "Truth" and used in verse 91, has a far deeper meaning than is generally understood. In the Arabic language *Haq* indicates a thing which is not only in its proper place and quite in accordance with the need of the time, but one also that fulfils the demands of justice and equity. The Holy Qur-ân has used this word to describe its own

revelation, because justice has pronounced in favour of the Holy Prophet's claim to have fulfilled the prophecy contained in the Bible. The promised prophet was to appear from among the brothers of the Israelites, and who else but the Ishmaelites should be their brothers? Then this prophet had to be one bringing Law, and not one of the Israelitish prophets that followed Moses or had brought any Law with him. Even Jesus did nothing further than place certain interpretations on the Law of Moses, make certain additions to it by way of explanation, and modify the Law of retribution. Among other signs of the promised prophet was that he should be required to fight. This condition was also fulfilled by the Holy Prophet Muhammad, who was compelled to wage war after war in self-defence against his enemies. As another sign of the promised prophet, the Bible said that he would be a living and successful man. History tells us how the Holy Prophet had to encounter all kinds of dangerous and powerful enemies—the Jews among them—and how, in spite of these enemies, he was successful at the end and died a natural death. Thus justice demanded that he should be accepted as the promised prophet. Moreover, his appearance fulfilled a great and timely need. The revelation of God had become practically extinct all over the human world. The whole world, reeking with vice and sin, was in utmost need of a call to virtue and purity. To all these facts the Holy Qur-án has pointed by the use of a single word—"Haq." The word "Truth" which is made to stand in its place, is surely not capable of comprehending all these different aspects of the situation.

(To be continued.)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, is however, the last of the Prophets. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

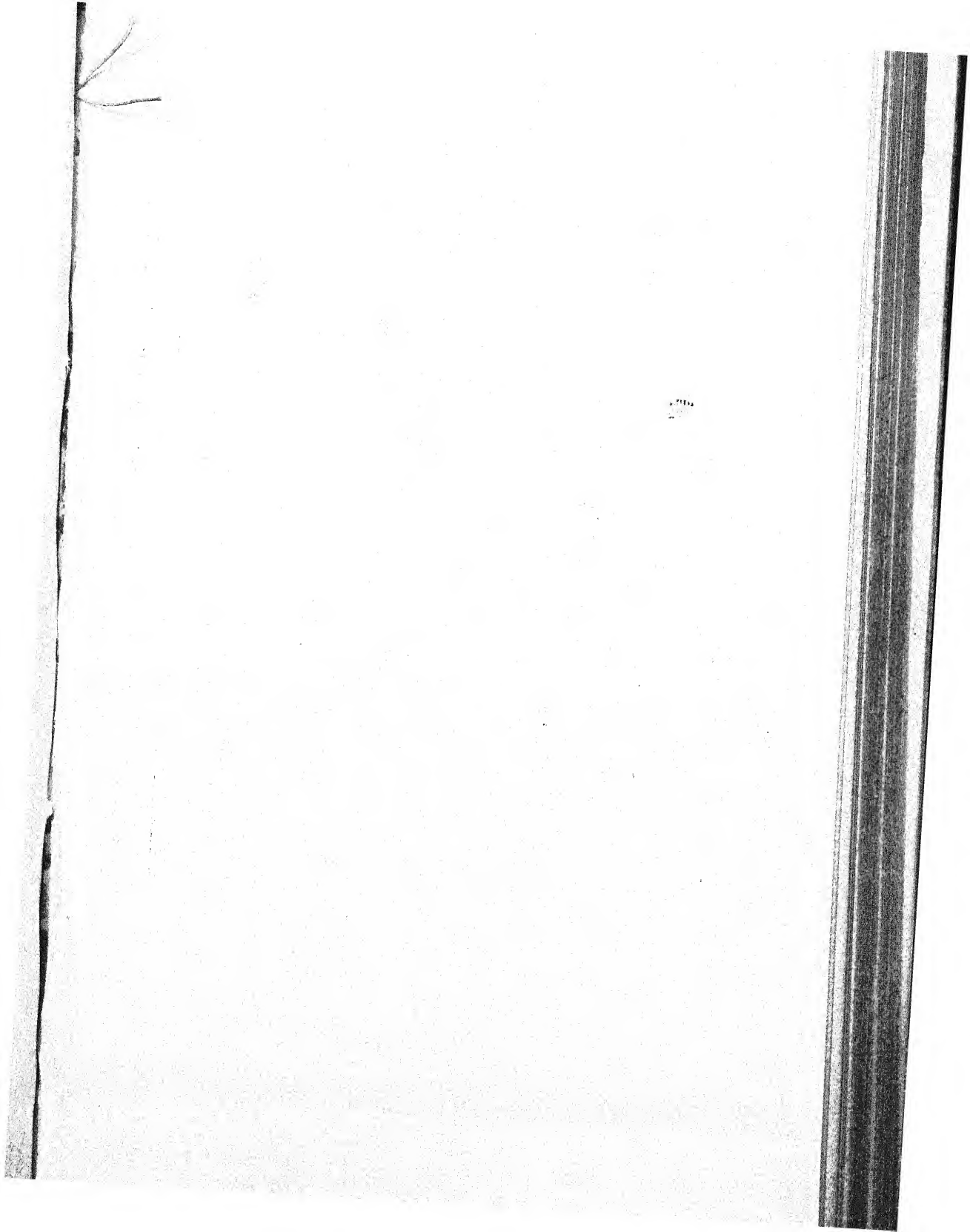
EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

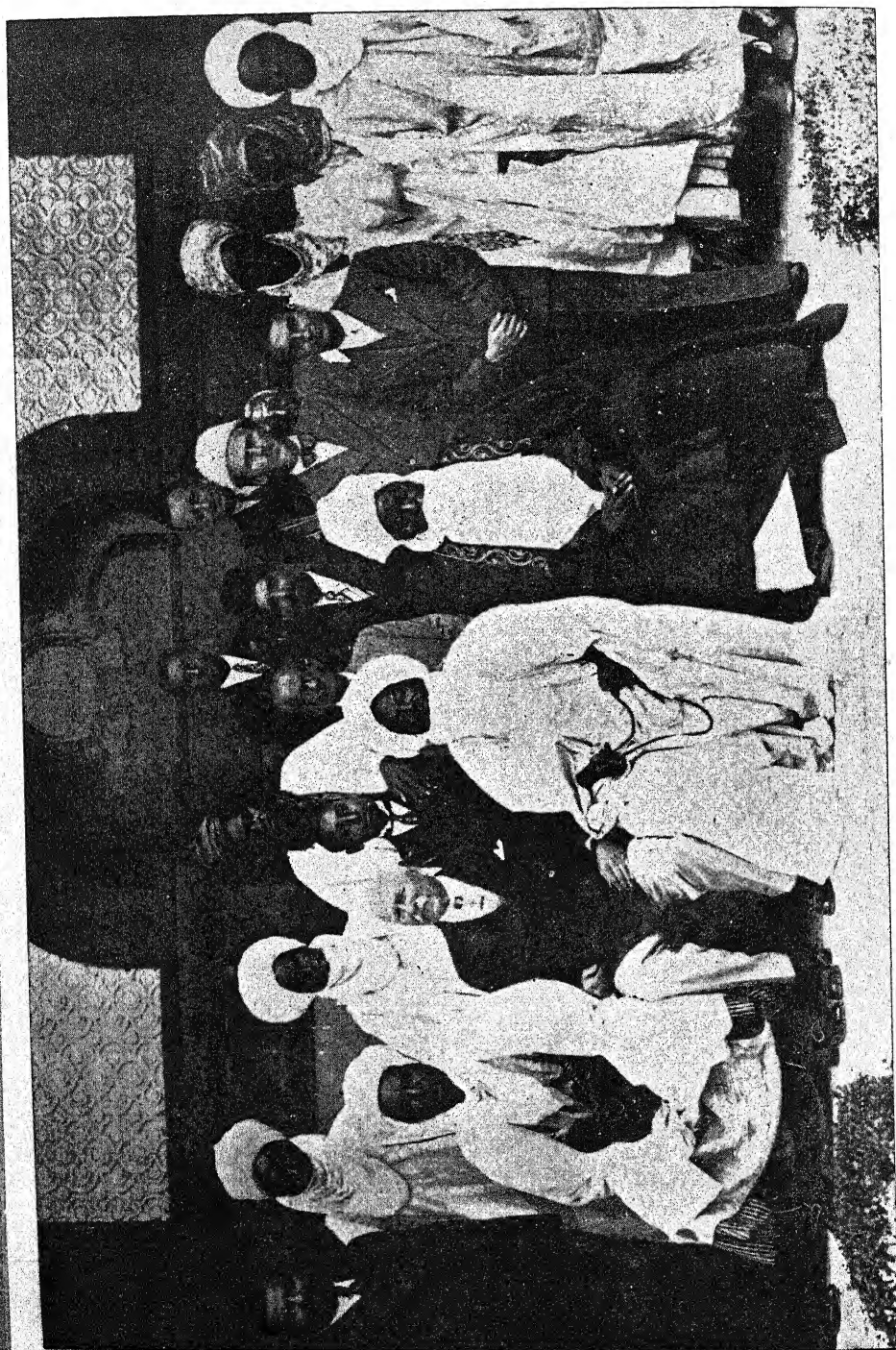
PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.





A Fraternal Muslim Group to welcome Hassan Muazo Sarkin Musulmin. Sultan of Sokoto, Abdulati Bayero Emir of Kano and Usumana Emir of Gwandu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَجْلَدٌ فِي مَضَامِينِ رَسُولِ اللَّهِ ﷺ



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THE NIGERIAN CHIEFS AT THE SHAH JEHAN MOSQUE, WOKING.

The 6th of July 1934 will long remain a memorable day in the history of the WOKING MUSLIM MISSION. It was on this day that the distinguished Muslim visitors to England from Nigeria, West Africa, the Sultan of Sokoto, the Emir of Kano and the Emir of Gwander came to the MOSQUE AT WOKING to join their Muslim brethren at their FRIDAY Prayers.

The prayers were led by Mr. W. B. Bashyr-Pickard, B.A. (Cantab). After the prayers a short address of welcome, which was translated to them in their language by their Military Attaché, was read by the Rt. Hon'ble Lord Headley (Al-Hajj Al-Farooq), which is reproduced below :—

“ We, the members of the Muslim Society of Great Britain feel greatly honoured by the visit of our distinguished brethren-in-faith from so distant a country as

West Africa. Your visit reminds us that Islam is world-wide, and has neither distinction of race, nor geographical limitations.

“Our august brethren-in-faith, here in England, we have a nucleus for the service of Islam not only to ameliorate the condition of a few of our co-religionists in this country and abroad, but also to try to dispel wrong notions about our illustrious Faith, and the person of the Holy Prophet. Muhammad, from which it has suffered so much.

“Our august brethren-in-faith, your visit to the Mosque, the Symbol of Islam in England, will always remain fresh in our memories, and we venture to hope that when you return to your own country you will not forget that there is here a fraternity at the service of Islam, and of your august selves.”

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[*Khutba* delivered by Maulvi W. B. Bashyr-Pickard on Friday, July 6th, 1934, on the occasion of the visit of the Nigerian Chiefs to the Shah Jehan Mosque, Woking.—Ed., *I. R.*]

In the name of Allah, the Beneficent, the Merciful.

And the *forms shall be breathed into*, when lo ! from their graves they shall hasten on to their Lord. And they shall say : O woe to us ! who has raised us up from our sleeping-place ? This is what the Beneficent God promised and the Apostles told the truth. There would be naught but a single cry, when lo ! they shall be brought before us. So this day no soul shall be dealt with unjustly in the least ; and you shall not be rewarded aught but that which you did. Surely the dwellers of the garden shall on that day be in an occupation quite happy. They and their wives shall be in shades, reclining on raised couches. They shall have fruits therein, and they shall have whatever they desire.—Peace : a word from a Merciful Lord¹.

¹ The Holy Qur-ān, 36 : 51-58.

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These verses which I have just read are from the *Sura Yasin*. I think the keynote of this passage from the Qur-án will be found in the concluding verse: "*Salaam*," "Peace, a word from a Merciful Lord."

By the remembrance of God, the hearts are set at rest. For the attainment of peace some finality is requisite. The quietness and smiling pleasantness of the present moment (as of some happy summer's day, when the breeze stirs the heavy leaves with whisperings of contentment) is not enough. The heart craves something deeper. Not enough, if, after the tranquil present, the future comes onward cloudy and uncertain, filled with mystery and foreboding. The heart seeks definite assurance, security, certainty; and this sure foundation of peace is to be found in the Holy Qur-án.

Even thus: the truth is made clear in the Qur-án that God (Allah) hath power over all things. Allah hath absolute, complete, unassailable power over everything which has existed, does exist or shall exist; supremacy final over small things, over great things, over life, over death, and the Wielder of this power is the Altogether-Wise. Complete sway over everything, both inside and outside of this universe of ours, is His. But this, even this, is not enough to form a basis of true peace. Complete power in itself does not ensure peace. Something still further is necessary, and this also is to be found portrayed in the Holy Qur-án.

The second basis upon which true peace is established and secured is contained in the words "and your Lord hath endued mercy upon Himself." Your Lord is pre-eminently the Merciful, indeed the Most Merciful of the merciful ones. Now is the possibility of peace made clear and certain—perfect power united with all-embracing mercy. The judgment and award is completely in the hand of your Lord, and He is the Merciful.

No soul shall be dealt with unjustly in the least. You shall not be rewarded aught, but for that which you did. Evil deeds are punished (one cannot live even a few years of this life without becoming assured of that), but the punishment of evil is its like, that is, one punishment; and even in this case your Lord is the Most Merciful of the merciful ones and dealeth in mercy towards those who repent and turn towards Him, those who set their faces towards their Lord humbly and press forward in good deeds.

On the other hand, in the Holy Qur-án we learn that the reward of good is tenfold. Good swalloweth up evil. For a good deed the reward persisteth, continueth, groweth. A good deed is as a goodly tree, growing, extending its branches, blossoming, fruit-bearing, stretching out into life. The reward of evil is but its like, perishing, vanishing, associated with death.

You shall not be rewarded aught, but for that which you did. We are shown by this verset a glimpse of the Attribute of God—Justice. God commandeth justice. One is not punished for the misdeeds of another. One is not rewarded for the good deeds of another. Every man's actions cling to his neck. Press forward, then, in well-doing. The good deed and the reward thereof cannot be separated; they are so indissolubly connected as to be of the self-same substance. Yet not only this; not only is the reward of a good deed coincident therewith, but, out of the Mercies of your Lord, the Most Merciful of the merciful ones, the reward continueth and is multiplied, even ten times, after the good action has passed down the course of time. Seek, then, that which bringeth life: avoid that which containeth the roots of death.

In all things you will find good, and in all things, likewise, you will find the possibilities of evil. Nothing in itself is absolutely good: nothing in itself is absolutely

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evil ; but all things are in accordance with the Measure, and your Lord has sent down the Measure. Pray, therefore, for the Guidance of your Lord, that you may use aright whatsoever your Lord, the Lord of Bounty and Mercy, hath created.

Let me be more explicit. Let me take a few examples. Let us consider that mighty mercy of your Lord, even water, prime source of life, without which what life can exist ? Yet by wrong use, by heedless use, by disregard of the Measure, water brings down punishment ; for water is in the supreme power of your Lord. Water obeyeth your Lord, and becomes either a source of plentiful bounty and reward, or a chastisement and an affliction.

Take again another of the bounties of your Lord, even the good food that you eat. Therein is powerful good ; therein is powerful harm. Pray for the Guidance of your Lord.

Take again the sunshine ; a smiling bounty and giver of life by the permission of your Lord, and yet again, on the other hand, the sunshine is a power that smiteth and destroyeth.

Remember, then, I ask you, that in all things there is good, and that, by following the Measure sent down by your Lord, the good in all things may be brought out and may fill your lives with countless blessings.

Remember, too, the Hadithes of the Holy Prophet Muhammad (May the Peace and the Blessings of God abide with him !) Let me quote two Hadithes upon the subject of reason :

(*First*).—God has not created anything better than reason, or anything more perfect or more beautiful than reason. The benefits which Allah gives are on its account, and understanding is by it ; and Allah's displeasure is caused by it, and by it are rewards and punishments.

(*Second*).—Verily a man has performed prayers, fasts, charity, pilgrimage and all other good deeds ; but he will not be rewarded but in proportion to the sense he employs.

Passing on, let us remember to put the most important things first. To express my meaning more clearly, my recourse is to another Hadith of the Holy Prophet, even this : “ Verily, there is a piece of flesh in the body of man, which, when good, the whole body is good ; and when bad, the whole body is bad and beware ! that is, the HEART.” Seek, therefore, in the first place, purity of heart.

The Qur-án is the Book of Guidance. Now in reading the Qur-án for guidance, there may arise cases in modern life in certain circumstances, when the path of action is not unmistakeably clear. But, if one calls to mind the words of the Holy Prophet Muhammad, then the course is made clearer, and doubts and difficulties disappear. I refer to the two further sayings of the Prophet :—

(*First*).—What is lawful is clear, and what is unlawful is clear ; but there are certain doubtful cases between the two, from which it is well to refrain.

(*Second*).—Leave what engenders misgivings, and have recourse to what is free from such reproofs of conscience.

Often two ways are open : the one, clear and unmistakeable right, containing no suspicion of wrong or error, though perhaps requiring greater effort or sacrifice on our part : the other course, possibly right but possibly wrong, doubtful and uncertain, easy, but not assuredly unmixed with the possibility of occasion of wrong or injustice. Choose by the light of the Qur-án and the Hadithes the course which engendereth no misgivings.

May the Peace and the Blessings of Allah abide with you.

A PLEA FOR THE STUDY OF THE QUR-ÁN

A PLEA FOR THE STUDY OF THE QUR-ÁN

(TO ENSURE WORLD PEACE, UNITY AND PROGRESS.)

(Continued from Vol. XXII, p. 316.)

So, what is wanted is knowledge and clearer knowledge or belief in the above principles, and the many corollaries from those principles, which are fully expounded in the Qur-án and fully exposed in the life of the Prophet. If the constant companionship of great and good men, directly or through books, is always instructive, the constant and intelligent reading of the best book, the Qur-án, and the study of the Prophet's life and his sayings, which are the best commentary on the Qur-án, must be more instructive than anything else in the world.

What was the key to the success of the Prophet in his mission? His burning zeal. It is through that burning zeal—and not through lukewarmness, catchwords and phrases, through cant, hypocrisy and platitude—that you can improve the lot of your community, the lot of India, in fact, the lot of the whole of mankind. That burning zeal can be imbibed from the life and the message of one, than whom none in the whole range of the history of mankind has been more enthusiastic and zealous for the uplift of man. Many persons, having less enthusiasm than you, must have imbibed enthusiasm from you. Contact with you must have uplifted them to a certain extent. In the same way, people who may come into contact with the most enthusiastic and the greatest known man of the world will surely be far in advance of others in the field of progress. And you cannot conceive of a greater kind of propaganda work for the uplift of India and humanity than the teachings of the Qur-án, and their commentary, the life and the sayings of Muhammad, through whom it was revealed.

It is an incontestible fact that a frail human being cannot conceive of a better programme for the uplift of man than the one drawn up by God Himself. Your efforts for the amelioration of the condition of the people of India or of the world through conferences, congresses, leagues, Imperial conferences, Leagues of Nations, all pale into insignificance before what the Prophet did in Arabia for the Arabs and, through the Arabs, for the early Muslims, and through the early Muslims for others, with instructions from God Himself.

Do you not think, therefore, that the first duty of everyone who claims to be a Muslim, is the spread of Islamic literature throughout the length and breadth of the world, —a literature that is calculated to unite not only the whole of India but the whole of humanity into one brotherhood by putting an end to all kinds of wars and all the distinctions between man and man ; and by encouraging men to work out the potentialities lying hidden in themselves as well as those hidden in the external Nature, thus leading them to the ultimate goal of Unity and Divinity towards which the whole of creation is moving, however slowly ?

No system of philosophy, no school of thought, no book and no man, can be more enlightening, more conducive to progress and liberal-mindedness and to the unity of the whole of humanity than the Qur-ánic lore, for it is the message of the One God Himself who is the Creator, Sustainer, and Nourisher of all and Who means to unite all and enlighten all.

The world is tired of the miseries brought about by the misunderstanding by men of the purpose of their creation. It is sick of the so-called religions and the movements ostensibly devised from time to time for the good of different sections of humanity. Everywhere there is a search for the only true religion which man has, as yet, to learn, re-learn, and more thoroughly digest and assimilate.

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I am convinced that Islamic literature will, in a very short time, have accomplished in India and in the world what your leagues, congresses, conferences, councils and other political and non-political movements have failed to achieve so far. Older messages from God received through previous prophets have, in course of time, been forgotten and corrupted by the sections of humanity concerned, and superseded by a fuller and up-to-date message conveyed through the Qur-án. It is very strange, indeed, that the whole world has not yet recognized the need and the genuineness of the last Divine message when admittedly, in the past, they have always acknowledged the need of such a message and have always received it.

Nature and history bear testimony to a law of nature, *viz.*, that when a thing becomes useless by corruption or obsolete by the fact of mankind having outgrown its need, it is replaced by a more up-to-date thing, and preserved only for so long as it is needed. Here I may point out that this is due to the working of the law of evolution, for, as Tennyson put it, "the old order changeth yielding place to new." Under this law not only are old and obsolete things and institutions destroyed and replaced by better and up-to-date ones, but the corrupted and useless people who become deaf and blind to the principles of unity are also destroyed—for Nature does not require them—as other rotten things are destroyed. The very fact, however, that the Qur-án is still intact and accessible, and that no other Divine message has so far been received after it, shows that it is still needed and is, so far at least, the last and final Divine message. But the wonder is not so much that the non-Muslims do not recognize the need of the world for the Qur-án, but rather that the so-called Muslims who read the Qur-án, especially those who are more or less enamoured of reading it, do not really or fully recognize its value. On the contrary,

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many of the so-called non-Muslims, *e.g.*, the Europeans and Americans, more or less practically appreciate and follow many principles that are to be found only in the Qur-án, though these latter-day Europeans do not know that such principles were originally introduced into their race by the teachings of the Qur-án.

The Qur-án challenges the whole world to show a better message—nay, even one-half as good—for the enlightenment and uplift of humanity. Let the most learned man among mankind ransack the whole history of human literature as produced by reformers, theists, atheists, freethinkers, agnostics and humanitarians—they cannot find out therein anything even one-tenth as enlightening, liberalizing, ennobling and conducive to the good of all humanity as is the Holy Qur-án.

Please do not be misled by the pitiable plight of the so-called Muslims and the absurd, distorted beliefs of the so-called Mullas and Ulama of the present time. Islam and the so-called Muslims are poles apart. As I have said, Europeans are in some respect nearer the standard of Islam than the so-called Muslims. To properly understand Islam you may, if you will, refer to certain European scholars or to the earliest Muslim scholars and Ulama. But the best commentary on the Qur-án is supplied by the Qur-án itself, the sayings of the Prophet, and his life.

It is a pity that all of us have got disgusted with the Qur-án, nay, with everything said, written, or done in the name of any religion, and this on account of the fantastic and grotesque versions of religion given to the world by the ignorant, narrow-minded and degraded priestcraft which is so strongly denounced in the Qur-án itself. The priest has no business to come between us and our God and our religion. We do not allow any intermediary between us and the better understanding of our mundane affairs. Why should we allow

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anyone to come between us and our religion, which covers not only so-called mundane affairs, but everything which concern us in this life and the next? When we go to school we go there to study, and we do not take our nurses or *ayas* to study for us. Those who learn their religion through priests learn nothing, and that is why we see the most strange and pitiable sight of men otherwise great and learned and occupying very high positions in life—men of letters, members of councils, high officials of Government, and leading figures of public life—behaving like ignorant and innocent children in the presence of narrow-minded, bigoted, ignorant priests, *Pirs*, *Pandas*, *Pandits* and *Padres*, who can bear no comparison with the learning and character of so-called laymen.

So, please do not run away with the idea that I am taking you back to the narrow-mindedness, superstitions and prejudices of priestcraft, which is alone responsible for religion being the most misunderstood thing in the world.

On the contrary, I am taking you to the very fountain-head of all that there is of enlightenment and progress in the world. Having once thoroughly appreciated and digested the message of Islam, you will be able to lead the whole of India, nay, the whole of the world, to the ultimate goal of unity. You are at present a leader of only a very small section of people, and you are not even sure if they will always follow your lead, and that is so because you yourself are not quite sure of the correctness of this lead you are trying to give. The moment you get the right lead yourself, from the Qur-án, you will be able to lead a larger and larger number of followers, just as the Prophet did, just as Umar and Ali did, just as the Arabs in general did. This was how the Arabs once led the whole world, but when their descendants failed to appreciate the message and asked their spiritual

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nurses, the priests, to do the thinking and learning for them, they have gradually fallen to such depths that, far from leading others, they are now not able even to follow others. And indeed, quite contrary to the example set by their ancestors, they have even refused to learn from others, say, the Europeans, who are far more advanced than themselves. Sir Syed Ahmed Khan had to coax us a great deal before we would have anything to do with English education, of which even now we are receiving only a smattering. Even Sir Syed had to study the Qur-án by himself before he could be enlightened enough to enlighten others, through his interpretation of the Qur-án, concerning the need of Muslims taking to English education and learning everything useful from every quarter. But the saddest thing that I saw at Aligarh on the occasion of the recent Jubilee was that Sir Syed Ahmed Khan's Commentary on the Qur-án, and other literature of his on Islam, which alone had roused the Muslims of India so miraculously—and the Qur-án always works miracles wherever and whenever it is properly understood, as in the case of the Arabs and the European Renaissance and Reformation—are better appreciated, as they lie in the *almirahs* of the library, by the white-ants than by the Fez-wearers of Aligarh. This accounts for our decline from the ideal set up by the founder of the first College of its kind in India.

The Qur-án appeals to reason, which is the best gift from God to man; directs man's attention to the laws of Nature, and encourages an intelligent study of them, for an intelligent study of the divine, clear and open book of Nature can alone create a real appreciation of the unity of the whole system of the Universe, and ensure the progress of humanity as a whole. In proportion to the extent of their intelligent study of the laws of Nature, men have always become united and progressive. The priest,

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in every age and country, has always asserted that there is no place for reason in matters of religion, and this the priest has done because of his ignorance and selfishness. Religion has always been his profession by which he earns his livelihood, and so there is no wonder if, like a robber in a railway train, he attacks his victim's faculty of understanding by administering to him a dose of some intoxicant before he puts his hands in the pockets of his unconscious victim. The layman when it is constantly dinned into his ears that a man's reason is a most unreliable thing, soon ceases to be a reasonable being, with the result that he does not study the laws of Nature which alone can lead to unity and progress. The general stagnation that thus follows results in wars and disorder, and thus you see the real religion as taught by God and the so-called religion as taught by priestcraft lead to entirely different consequences—the one to heaven and the other to perdition. The God of the priestcraft of the so-called religions is a sectarian, conservative and reactionary God, who sets people by the ears, and thus brings them to stagnation and destruction, while the God of the Qur-ân is the cosmopolitan God, the God of all, and therefore interested in uniting all and in the progress of all. The One God of the Qur-ân says: "They say, None shall enter paradise except such as are Jews or Christians. That is their fancy. Say thou, Bring your proofs, if ye speak the truth. Nay, whoso submits himself to God (laws of Nature) and is a doer of good, he shall have his reward with his Lord; there shall come no fear on them, nor shall they grieve." At another place: "Verily, those who say, Our Lord is God, and then keep straight—there shall come no fear on them, nor shall they grieve;—these are the people of paradise, to dwell therein for ever, as a reward for what they have done." Again, "Verily, those who believe, and those who are Jews, and the Christians and the Sabaeans—whoso believes in

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God and in the last day, and does good—they have their reward with their Lord : and there shall come no fear on them, nor shall they grieve.” Again, “ Ye people, verily, We have created you of a male and a female, and have made you races and tribes, that ye may know one another : but verily the most honourable of you in the sight of God is he who most fears to do evil.” Do not even these few quotations show unmistakeably that the God of the Qur-án is neither sectarian, nor reactionary, nor conservative ; nor does He care at all for formalities and dogmas. God is the Creator, Sustainer and Nourisher of all, and desires to bring about Universal Brotherhood and the progress of humanity as a whole. The defect of the present civilized age, and of the most progressive countries and peoples of the West is that they still fall short of the true ideal of the unity of God and the brotherhood of man. Unless you believe in the good of the whole of humanity all at once, you cannot be sure of your continued welfare and progress. You may fall any moment. Just as in the past, great nations and mighty civilizations have been swept away by the working of the laws of Nature, simply because they did not believe in the good of humanity as a whole, so at any moment you may hear of the fall of any nation. Recently some of the greatest empires of the world have crumbled to dust, and that simply because they would not recognize the one truth of Unity, and ignored the laws of Nature. I may here adduce the instance of Austria, which as a Catholic country believed least in the Unity of mankind and suffered most in the last war, while Germany, as a Lutheran, was nearer Islam and suffered less.

(To be continued)

" THE MENACE OF ISLAM "

BY MAULVI AFTAB-UD-DIN AHMAD

Islam on the Background of Christian Supremacy.

Christianity had already attained an imperial position when Islam appeared on the scene. Addressing itself primarily to a nation having no historical past and no conception of the elementary principles of ordered social life, it was able, even before the death of its founder, to lay the foundation of a new national life broadbased on the principles of equality, fraternity and justice. Nevertheless, when the Prophet Muhammad breathed his last, the Arab Muslim nation was yet in its infancy, and scarcely able to maintain itself; but even at that early stage, ere yet the political power of Islam had become a thing to frighten the outside world, the Holy Christian Empire was feeling restless with ominous forebodings on its account. It tried to nip the evil in the bud, but the Prophet's alertness gave a timely check to that pious intention. The Tabuk expedition, undertaken by the Prophet was, therefore, significant in so far as it indicated Christian apprehensions at the rise of Islam.

The turning of the tables.

But God fulfils Himself in many ways. Islam prospered, and that simultaneously and in all directions; Christian supremacy had gradually to recede before the advancing Islam, and a time came when Muslims were the important persons everywhere and in everything that counted in the world. So the Christian fears proved to be only too well-founded, for with all the advantages of an imperial position Christendom could do nothing to check the progress of the Muslim political conquests. In spite of the proud legacies of Greece and Rome they failed miserably in competing with the Muslims

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in the fields of culture and learning, administration and statesmanship. We can imagine the heart-burnings which the pious Christians of that time must have felt to see their Father in Heaven behaving so unwisely in the distribution of His gifts. It was, indeed, a great enigma to them that the followers of the *False Prophet* should be exhibiting a higher morality and a greater charity than those whom God had come to redeem from Sin by His own blood.

A Sustained struggle and Christian victory.

The Christians, to their credit it must be said, resisted this avalanche of Muslim progress, and put up a good fight, hotly contesting every inch which they had to yield, the Sermon on the Mount notwithstanding; and when this failed they ascribed their failure to the machinations of the Devil. The Devil, however, must have his due. So the Pope declared a Holy Crusade against the Mohammadans in spite of Jesus the Christ's exhortations to the contrary. When this also came to nothing and in consequence people's faith in Christianity began to weaken the successors of St. Peter, to whom it will be remembered, were allotted the Keys of Heaven, resorted to calumny and the vilification of Muhammad and his religion, and such a process actually succeeded where other and franker methods had failed. But the course of the years had brought about deterioration in the character and outlook of the Muslims, and these two factors combined to swing the pendulum to the Christian side. Islam was forced to recede as Christendom showed signs of an awakened life.

A strange return. But the retreat of the Muslims, unlike that of the Christians, was a tragic process since undue advantage was taken of their fall by the people of the opposite camp, and though the Muslims had all along referred to their adversaries by the honourable title of "the people of the Book," they were in return execrated as "Infidels." Though friendliness, goodwill and

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co-operation had ever been their guiding principles in dealing with Christian peoples ; they were, now that evil days had befallen them, treated with cruelty by the latter and greeted with treachery. A strange compliance with the behest of the Master—"Love your enemies, do good to them which hate you."

Thus a time was when Islam became a faint glimmer of a reforming movement, looking ridiculously insignificant against the majestic power of the Christian Empire. From this lowly condition it rose to be the moral and material overlord of Christendom and of the rest of the world. But it fell, and lay so degraded and humiliated before Christianity that for the past two centuries it was inconceivable to an average man that Islam could ever at any time compete with Christianity in the race of life. Circumstances have varied greatly in their relations to Islam and Christianity. But the most remarkable phenomenon in this connection is that Christian minds have at none of these stages been free from the bogey of Islam. They are as scared of Islam now when it is living, so to say, on sufferance as when it reigned supreme in the world, and of this panic (for such we may almost term it) a tangible proof was afforded in the Great War, when the leading politicians of the Allied powers sought to seize this opportunity for removing the last vestige of Muslim political power from the soil of Europe, and made no secret of this intention. The capture of Constantinople by the Allied army was, in fact, the last political blow dealt by Christianity to Islam, and to all appearance quite a successful one.

God disposes.

Nevertheless, man proposes, but God disposes ; and thus while Christianity was planning a death blow to Muslim political power, thinking that power to be the

only obstacle in the way of its progress, human nature was itself pronouncing its verdict on the defeat of Christianity. The louder the braggings of Christianity and the greater the flourishings of the Christian sword, the more pronounced became this verdict—a verdict expressed in the concrete facts of world history.

Thus, if on the one hand, America gave the lie to the claims of love as advanced by Christianity by its conduct towards the Negroes, the spread of Christianity in Africa appeared more impossible after the fall of Turkey and the decay of Muslim political power the world over even than it had before. Nay, the falsity of the Christian brotherhood has since been exposed in all its hideousness everywhere in the world where men's skins are not "white." Facts are, indeed, stranger than fiction. Taking its birth in an Eastern land and in a person belonging to a dark nation, it was Christianity of all the religions of the world that proved a salubrious field for a growth of colour and race prejudice unprecedented in history. And the Great War and the subsequent political wranglings have proved to the world at large that Christianity cannot form a bond of unity even between the White races.

Christianity v. Hinduism.—The sad fate of Christianity, however, has reached its extreme in India. Here a *Hindu leader*—Mahatma Gandhi—was waited upon by a band of *Christian untouchables* in the course of his recent tours in connection with his anti-untouchability movement. These *Christian untouchables* were assured by the Mahatma that his movement would succeed in the long run in ameliorating their condition too. In this connection it is well to remember that the Mahatma's movement for the reclamation of the untouchables is purely based on Hindus' patriotic feelings. As appeared from his announcement some time ago, he has no patience with Christianity or its propagandists. In a self-governing India, the Mahatma had declared, there would be no room

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for Christian missionaries carrying on their proselytising work ; so no Christian has any ground for supposing that the work of the Mahatma will be a further manifestation of the spirit of Christ. If the Christian untouchables are reclaimed at all, they will be reclaimed by an exclusive Hinduism that will be an avowed enemy of Christianity and anything that it can stand for.

The Dark Continent.

Apropos of missionaries and their activities, an Australian paper gives us an interesting piece of news. It is as follows :—

“ Addressing bendigo businessmen last week on the Menace of Islam, K. R. Wale, Chief Secretary of the Sudan United Mission, said *it was only a matter of time before Central Africa would be won to Mahometanism.*

“The British Government realised the difficulties which would arise if the twenty or thirty million pagan Sudanese became Muslims. It had appealed to the Sudan United Mission to extend its work, and had opened doors to the Mission, which unfortunately it could not enter, because of the lack of support from the Christian churches at home. *Mahometanism was now definitely increasing, and there was need for haste if the Sudanese were to be saved from the Moslem.*” (The italics are ours.)

So the menace of Islam is staring Christianity in the face as much to-day as ever it has. It has not weakened, as was expected by the Christians, in proportion to the fall of the Muslims, and the Dark Continent, which was considered the most promising field for evangelical activities, has been protesting all the more vehemently against the proposal of accepting Christianity as its faith. All this may be perplexing to the Christian missionaries, but it is not so to us.

Church and State in Christendom.

What does perplex us, however, is the anxiety of the British Government in this connection. It is certain that no Muslim State has anything to do with the failure of Christianity and the corresponding success of the Islamic faith in the continent of Africa.

So, from the point of view of political justice the Christian Governments ought to have maintained a supreme indifference in the matter. But we are told, on the authority of a responsible Church leader, that the Government authorities of the Sudan have actually felt restless on this account, and have been actively arousing the Christian missionaries working in that country to more vigorous action. So the religious beliefs of a particular people are not a matter of private concern with these authorities, as we have been given to understand so far, but are, on the contrary, in their opinion fraught with deep political problems. As a necessary corollary, it follows that the conversion of a people to Christianity must be regarded as a political achievement by the European Governments, who are, at the same time, never tired of congratulating themselves on their wisdom in having separated the Church from the State. Strange are the ways of God. But stranger are the ways of our Western politicians. We know there is not much love lost between the Church and the State at home, so that this cordiality between the two abroad would appear something of a paradox. It would almost seem that faithfulness to White sentiment alone makes this combination possible—a sentiment, having its origin in that Imperialism and pride of race domination that rules in the West, rules equally the minds of their leaders, secular and spiritual. There is nothing to wonder at in this. The Christian Church has never been inspired with the ideals of Jesus. Whether Catholic or Protestant, pomp, grandeur and worldly gain have always been its ruling passion.

"THE MENACE OF ISLAM"

Always it has arrogated to itself political and administrative powers to the detriment of National welfare. The Papacy held supreme sway over the affairs of Christendom for centuries ; of course, to the detriment of popular welfare. Since, however, popular imagination was awakened through contact with the Muslims of Spain, there has been a general sense of protest in the minds of men, indeed the Protestant movement was only a virulent form. The power of the Papacy was shaken but could not be crushed altogether. probably more than one Mussolini would be necessary to such an end. But while the Church's passion for political domination was receiving these blows from lay sources at home, a new outlet for it appeared in another direction, in the form of the political expansion of Europe. Shorn of its supremacy at home, it was content this time to act as the hireling of the temporal authorities. If it could not itself exploit, it had the melancholy satisfaction of being the instrument of exploitation. That the Christian missionaries have actually acted as the vanguard of European political conquests is too open a secret nowadays to require any verification. The occasional utterances of Mission authorities themselves bear eloquent testimony to the fact ; and the utterances under discussion afford an additional proof thereof.

OUR NEXT NUMBER

As usual, owing to the month of Ramadhan, our next issue will be double-number for the months of November and December 1934.

We have the pleasure to announce that the Board of Editors have decided to devote this number to the life of The Holy Prophet.

RELIGION

BY FAZL-UL-KARIM, PANAMA.

Religion, properly defined, should indicate some means and methods of raising debased humanity from the abyss of corruption to perfection, moral and spiritual. If it fails to contribute to a greater extent towards the eradication of every evil tendency that darkens human nature, or is found wanting in its aim of moulding our passions into divine morals, in creating a cosmic consciousness within us, in raising human consciousness from the animal to the Divine, and ultimately in uniting all the nationalities of the world in one bond of brotherhood, irrespective of caste, creed and colour, then the necessity for its existence will not be so keenly felt.

Religion with all the inestimable blessings which it has brought to mankind is, as yet, neglected, even ignored and sufficient efforts have not been made to bring the world to realise its true significance. We are lacking in the virtues of unbiased thinking and honest judgment, and this is the reason why we are still faced with the existence of so many religions, each claiming Divine origin, while denying the same privilege to others. This exclusiveness as manifested in thus limiting the Divine revelations to one particular nation, place or clime, breeds in the mind feelings of hatred and intolerance, and separates instead of uniting us and establishing the brotherhood of man under the fatherhood of God. If the human brain cannot evolve a plan that will unify the feelings of all the nations of the world professing different religions, it is due only to the absence of omniscience in man; and Divine revelations, or what we call revealed religion, should come to the rescue where the human brain is thus at fault.

In all our worldly affairs we utilise to the full our common sense and intelligence—the Divine gift that is

always present in man; we rationalise the subjects of importance, and establish a reason for our decisions before we act upon them. Reason then, it would seem, plays the most important part in the affairs of our life, it is reason in fact that distinguishes man from animal—in worldly as well as in religious matters. We must in the latter case also be guided in all our actions by reason and commonsense. Our religious belief must be confirmed by reason and corroborated by the progressive march of science and of human experience. Mystery and dogma, if allowed to outweigh the experiences accumulated by successive generations in the field of science, will certainly work infinite harm for mankind inasmuch as the scientific mind, in the absence of a sense of true theology, will become atheist. To avoid such a disaster we must see that religious verities do not clash with scientific truths. Belief in such religious verities as are not borne out by natural theology is a slur on the omniscience of God, which is universally accepted as one of His principal attributes.

“BELIEVE IN WHAT WE BELIEVE, OR YE SHALL BE DAMNED.”

While discussing this subject of the exclusiveness of the Divine Revelation, we must bear in mind God's physical dispensations such as heat, light and air. These are equally shared by every individual denizen of His earth, and just as His physical dispensations are vouchsafed to all of us equally for our physical nourishment, so His spiritual dispensations must come equally to every nation of the earth. Belief in the unity of God broadens our belief in the equality of man and the subservience of nature—“And we have sent religion to every nation on the earth.” The significance of religion has not been clearly explained so far, nor has any attempt been made to apply it practically to everyday life in order to make it adaptable

to the various spheres of life. Religion should mean, if it means anything : " The principles and laws of moral and spiritual evolution in man. "

So Divine revelations as embodying the principles and laws aforesaid applicable to our worldly life constitute what we call religion. It does not, therefore, run counter to the natural intelligence of man to believe in the necessity of following such laws and principles as the indispensable religion of mankind. Obedience to such laws as have been revealed from time to time for our moral and spiritual evolution, is the only religion for all time. It is not Judaism, Hinduism, Christianity, Mohammadanism, or Zoroastrianism that constitutes the true religion, but obedience to the laws of our moral and spiritual evolution.

The epithet " Islam " given to the religion upheld by the Qur-án means nothing but " obedience to Law. " Our belief in obedience to the laws and principles of moral and spiritual evolution as our " religion " and as the basis of our salvation, is the only great incentive to human action. Such belief, based, as it is, on obedience to law, will work out our physical, moral, spiritual as well as social advancement. The question after all is not one of belief but of obedience. Divine revelations must convey to us laws for such evolution on our part as aforesaid. All these principles and laws are not human but Divine ; their merit is unquestionable, but obedience to such laws will most surely set us on the way to peace and progress. It is clear, then, that religion is a great factor in furthering the cause of progress and civilisation.

The attribute of God (Allah) as Evolver, as given in the last book of God, is of profound significance. He is styled " Rabb-ul-Alamin. " The word ' Rabb ' gives the sense not only of " Creator " and " Nourisher " but also of the Evolver of things from the crudest to the

most highly developed state. If we meditate upon a large tree standing before our eyes, we realise the extent of the evolutionary journey it has accomplished from a seedling up to its present condition. The same process we find in our physical evolution from a piece of flesh in the mother's womb to full manhood. The Author who causes these evolutions has been rightly termed in the Qur-án "Rabb-ul-Alamin," the Creator and Evolver of this worlds. It is in the exercise of this capacity that Allah (God) sent from time to time, and through His various Prophets, the principles and laws that would evolve our morality and spirituality to the highest standard of perfection.

To attain to ability evolving both morally and spiritually is not a mere dream, but a reality as demonstrated in the lives of the Prophets of old—a reality, again, attainable through obedience to His laws. Manifestations of such attainments glorify, even in these days, the exemplary lives of the past prophets (May their souls rest in peace) who lived and breathed in Divine morals. The reflection of Divine morals on our daily life is the only commendable object of religion. The one and only source of true progress in evolution lies in our obedience to His laws.

Man is a rational animal, yet he tends to believe irrationally. This is deplorable, as is also the fact that he regards such belief as the basis of his salvation. It is surprising that while his own idea about God is at variance with his own conception of religion, which naturally should be "obedience to laws and principles of moral and spiritual evolution," he should persist in holding to this belief. It is only with whole-hearted obedience to His laws and principles as revealed to Abraham, Moses, Jesus and lastly, to Muhammad (Peace be on their souls) will the real islamisation of human life begun.

ISLAMIC REVIEW

CORRESPONDENCE

*Bismillah-ir-Rahman, ir-Raheem, lul-ilaha-il-Allaho
Muhammad-ur-Rasool Allah.*

TO THE IMAM,
WOKING.

DEAR BROTHER-IN-ISLAM,

Assalamo-alaikum,

Here in Australia where it is rare to come in general contact with anyone of the Muslim faith, I consider myself extremely lucky when I met Mahomed Allum—Herbalist—"Wonder Man" and healer as he has been named by the people in Australia whom he has cured.

I was brought up in Lutheran Church, where I was christened, and when 14 years of age I was confirmed by a bishop of the Church of England, and at the age of 22 I was baptised in the Church of Christ and sang in the choir for two years. I thought this would save me, but after a while this seemed absolutely ridiculous. I became so disgusted that I gave up going to the Church altogether. My friends thought that I was doing wrong, but I knew all the time that the real thing in my life was missing.

I can see quite plainly now how Mohammad (peace of Allah be upon him) was God's last Messenger and Holy Prophet, and that Christianity has not proceeded further than the time of Jesus Christ.

Practically all my acquaintances laugh at me for accepting Islam as my religion. They may laugh as much as they like. In my heart I know that I am on the right path when I serve the One and only God in the right way—as He meant us to. What do I care about being jeered at?

I am proud and thankful to be a Muslim. My faith in Allah shall never be shattered. May Allah be praised—

I enjoy reading the *Islamic Review*.

Some day I hope to visit the Shah Jehan Mosque and meet you personally. You are a great worker for Islam.

I wish the Muslim Mission all the success it deserves.

I remain,

Your Sister-in-Islam,

HALIMA SCHWERDT.

ADELAIDE, SOUTH AUSTRALIA.

TO THE EDITOR,
THE "ISLAMIC REVIEW,"
WOKING.

DEAR BROTHER,

It is with great pleasure I lift my pen to tell you how I came to adopt Islam. For years I have found the so-called modern Christianity inadequate. Being a member of the Church of England

[Miss Halima's Photo appeared in *I. R.* for August, 1934. *E. I. R.*]

TWENTY YEARS AGO

—a Religion of Sacraments and all formalities and no reality—one day I denounced modern Christianity to a friend. He gave me the *Islamic Review*, and other Muslim literature. Ever since my adopting Islam for my faith, I am a new man, with a new outlook on life. I feel like a man who has been blind, and has had his sight restored, as if a veil had been removed from my eyes. At last I have found the true Religion, a thing for which I had a long time been searching, through Mahomet Allam and Effie Schwerdt—two good Muslims who are in Australia at present. I have been able to get literature on Islam. They are always willing to enlighten me on any subject. The purity and simplicity of the Mohammadan religion, and its freedom from dogma is very beautiful.

I hope to become a good Muslim by the help of God.

Your Brother-in-Islam,

ADELAIDE (S. AUSTRALIA).

(Signed) HARRY BADGER.

TWENTY YEARS AGO¹

ISLAMIC REVIEW.—It cannot fail to arouse interest in many to read what we quote in the following in this connection from the introduction to that most remarkable book, "The Rise of Christendom," in which Edwin Johnson, M.A., the author of the book, traces most of the current Christian theology to a Muslim origin. His words, given below, have after all proved prophetic, and an occasion has arisen for a thinking Westerner to learn of a religion, so grossly misrepresented hitherto, which can exactly suit his matter-of-fact, business-like temperament. We wish our readers in the West would ruminate on what the author puts before them in the following quotation:—

"I have looked with interest on the first mosque that has been built on English ground. Our Mohammadan friends may desire to learn something of us, but it is we who have to learn from them in respect to the great Mediæval tradition. They are the masters of it, they are of the orthodox Church; their's is the sublime theology and the inflexible logic. We owe it to the common civility of the great Empire to which we belong to endeavour to correct the vulgar fables which have prevailed since the fourteenth century in respect of their religion, and to desist from affronting them with what they must ever regard as a corrupt version of their own sacred legends. We need no more controversy, but mutual intelligence. And should a genuine study of Oriental systems be destined to flourish in the West, it will be a means of promoting that truly catholic and all tolerant sentiment which is suitable to the British no less than to the Roman Empire."

1. *Islamic Review*, October 1914.

THE HOLY QUR-ÁN AND ITS COMMENTARY

BY THE LATE KHWAJA KAMAL-UD-DIN

(Continued from Vol. XXII, p. 238.)

V. 93. I have already shown what is meant by the mountain being made to stand above them, but let me repeat it. It simply means that they were at the foot of a mountain, and that, naturally, the mountain was towering high above their heads. From what we read in the 32nd chapter of Exodus it is clear that these people were extremely prone to Devil-worship, and it was this obsession which was responsible for the making of the golden calf. Although they professed a faith in the One Invisible God, their hearts were inclined to the worship of a god made with hands. In other words, idol-worship had become an essential feature of their character, so much so that even while they listened to the commandment of God, in their hearts they were thinking of honouring that commandment rather in the breach than the observance, and it is this fact which the Qur-án discloses in its use of the phrase "Asaina"—"We disobey."

V. 94. These Jews also believed that the after life was a monopoly of their own, and that none but themselves would enter paradise. Now if the life to come be so far more desirable than the life on earth, as they also believe, with others, surely they should be eager to depart from this inferior existence as soon as may be. By way of rebuttal, the Qur-án puts forward the argument that if they actually believe what they profess, and are right in doing so, why do they not long for death?

V. 95. But the Qur-án, aware of their inward nature, says that it is impossible for them to entertain any such desire. The good or ill of the life to come depends on the nature of a man's actions in this life, and these people

THE HOLY QUR-ÂN AND ITS COMMENTARY

know their own misdeeds full well and consequently know also that they will not be entitled to any measure of happiness in that other life; which being so, it is altogether out of the question that they should cherish any desire for death. It is a pity that they do not realise the fact that God is aware of the misdeeds of wrong-doers.

V. 96. Far from cherishing any preference for death, their desire for the continuance of the earthly life is so intense that they surpass all other nations of the earth in this particular passion. Indeed, compared with their's the love of the things of this world common among polytheists dwindles into insignificance. A people, believing in a revealed scripture, and having faith in God and the hereafter, may be expected to be somewhat indifferent towards this life, and comparatively fearless in respect of death; whereas a polytheist or a materialist should, in the nature of things, go in fear of death, seeing that to him it means the end of all things. But in the case of such Jews as these, human expectations are baffled, and the followers of the Book are found to be even more covetous of a long life on this earth than are the worshippers of many gods or none. They fail to perceive that even the longest life on earth will not avail to free a man from the consequences of his actions, and that God will ultimately take full account of their misdeeds. Here the adjective used in connection with God is "Basîr" which is generally translated as "seeing." "Basîr" is one who sees not only the things that are in sight, but also those that do not come within the range of mortal vision. In other words, "Basîr" sees both the disclosed and the hidden. "Basîrat" not only indicates the faculty of sight, but also the power of observation which looks to the why and wherefor of things, within which is included experience and the lessons to be drawn from it. When God is spoken of as "Basîr" with regard to the actions of men, it is not only meant that He sees them, but that He

is aware of the motives behind them. He knows full well what is intended by a particular action of a particular man, and what its result will be. All this is included in the meaning of the word "Basir."

SECTION 12.

V. 97. The revelation that came to Muhammad was through an angel of God named Jibráíl (Gabriel). The word, like Mikáíl (Michael) in the next verse, is of Arabic origin, being derived from *jabr* and *il*, meaning "servant" and "Allah," respectively. Similarly, Mikáíl comes from *Mik*, i.e., servant and *il* meaning Allah. But the enmity of the Jews against Muhammad passed all limits; and they even began to hate Gabriel as well, simply because he was sent to reveal to Muhammad that he was the Prophet foretold in the Book of Deuteronomy, while they did not trouble themselves to understand the nature of the message. In the first place, this message confirmed the statements of their own Books, and in the second, the message which the angel brought contained both a gospel and teachings for the guidance of men. It declared that a surer punishment was awaiting the Jews, but that if they mended their ways they might yet obtain an ample reward. It brought good tidings for them, and contained nothing that should have excited their malice. The word "guidance," the main object of the revelation of the Qur-án, is pregnant with a mighty truth, concerning not the Jews only but other races also who look askance at the Qur-án. If the injunctions in the Qur-án do really put us on the straight path and show us the way to lead a godly life why should anyone be opposed to it? The Qur-án does not deal in fairy tales. Let this be the test of its truth. People need not go so far as to embrace Islam, but they can at least accept the Qur-án as truth, if its teachings provide true guidance.

THE HOLY QUR-ÂN AND ITS COMMENTARY

Huda means that particular guidance which makes him who adopts it successful in his worldly affairs. Every man is desirous of succeeding in life. A single wrong step at times may mean ruin, or disaster in a greater or less degree. We are earnestly in search of a way to success, which is, in the Arabic language, called *huda*. Now if any Book contains injunctions with regard to this way to success, no reasonable man could possibly go against it. The Holy Qur-ân has emphasised this one truth on many occasions in proving its claim. To whatever religious denomination a man may belong, he will still be seeking for this guide to success. There can be no better test for the truth of a Book than that it should, keeping in view the various occupations and activities of man, do full justice to all of these in its instructions. It is possible that the scripture of a particular religious community contains certain instructions that throw light on certain human activities, but it will be found, on comparison, that a comprehensive dealing with all of them is the achievement of the Qur-ân alone. If so, how can one cavil at the teachings of this Book? It is a mighty proof which the Qur-ân has put forward in vindicating its claims—this question of *huda* or a guide to success. It is, so to say, the supreme miracle of the Book, comprising in its significance the thousands of its other miracles—a miracle, above all, which is of vital necessity to our everyday life. It is this argument which we shall find repeated in another way in verse 99.

V. 98. The various angels of God are different functionaries appointed by God to make clear His will for our benefit. Those, therefore, who would go against any angel are, as a matter of fact, not the enemies of that particular angel, or of the angels in general, but of God, seeing that they are opposing themselves to His beneficent will, and thereby forfeiting His grace and

blessings. This is what is meant by God becoming their enemy, for it is, after all, only through His angels that God showers his blessings on man.

V. 99. Here it is stated that the Qur-án contains within itself clear signs of its claims to give guidance. Nevertheless, the transgressors and those who would forsake the right way, would have none of it. I have several times emphasised this point that if Divine revelation has any function, it is to guide mankind to the right way and to save it from destruction. Any teaching on these lines is in itself a great sign. In certain books, for which revelation from God is claimed, there are teachings that go counter to the interest and welfare of mankind. Such books do not help the fulfilment of the object of human life; and the great proof as to a Book being from God, is that it should clearly expose the purpose of man's birth into this world. Nevertheless, the breakers of Divine laws are unable to appreciate or accept the propositions of a Book that puts forward such a clear argument.

V. 100. Indeed, there are many among the Jews, who, in effect, will make a covenant with God on a certain occasion, which is broken as soon as made, because the majority of them have no faith in the Divine words.

V. 101. When their Book did contain a prophecy concerning some great prophet, and when there came before them a claimant to that same prophethood, in circumstances and conditions corresponding in all respects with those set forth in the prophecy, their rejection of him was tantamount to the rejection of their own Book.

They were acting as if they had never heard of these circumstances and conditions. The least they could have done would have been to ponder over the arguments advanced by the claimant, or examine the teachings propounded by him. But no. They made certain strange things pass for Religion instead.

THE HOLY QUR-ÁN AND ITS COMMENTARY

V. 102. For example, they thought that the secret of Solomon's power and glory lay in his skill in magical charms and incantations. They also believed that in a certain well at Babel, there were suspended two angels with their heads downwards as a punishment for some grave crime ; that these two used to teach sorcery to men, and that they would remonstrate with those who would try to approach them. In the same way they were wont, in the name of Religion, to indulge in other practices in which they would not allow their womenfolk to take part. With these, they believed, they were able to bring harm on others. The Holy Qur-án, however, will have none of these mischievous notions, for first it says, there is no truth in sorcery, and, secondly, to ascribe this sorcery to the Prophet Solomon, or to the two angels, is nonsense. Why then, it may be asked, does the Qur-án refer to these stories at all ? The reply is that its purpose is to show to what depth of degradation in the matter of religious belief the Jews had sunk in the days of the Holy Prophet.

V. 103.—How much better would it have been for them, if they had renounced all these baneful beliefs and practices, and had accepted instead lofty principles of life and had acted upon them, for only by so doing could they be saved from the disastrous results of their actions.

As usual these last two verses throw light on more things than one. Apart from the charge of sorcery, there were certain other accusations made against Solomon, some of them imputing to him the sin of unbelief. These charges were framed by no less authorities than the writers of the Old Testament, and one of them was that the Prophet Solomon had been so much under the influence of his wives that his own heart had become inclined towards idols¹ with a resultant indifference towards God.² Such an

¹ Kings I, 11 : 14.

² Kings I, 11 : 9.

allegation is not only rejected by the Holy Qur-án but also disproved by the researches of modern scholarship. True, the harem of Solomon contained non-Israelite women, but it is wrong to allege that he was either indifferent towards his God, or that he built temples for idol-worship at one under their influence. The Holy Qur-án by denying that Solomon ever manifested any unbelief, disposes, at one stroke, of all the allegations against that great Prophet.

What we term sorcery is called in Arabic *sihr*. This language is so expressive and philosophical in its vocabulary that the word used in it for a particular thing will express even the real nature of that thing, a fact, which is, in itself, a proof that the language is of God. The particular word *sihr*, according to *Taj-ul-Arus*, signifies the changing of the original appearance of a thing to make it resemble something else. Lane, also, supports this meaning in his Arabic Lexicon. The idea is that the thing itself will not change, but will appear in a different form. Now this meaning expounds the reality of *sihr* or magic. Whether call it mesmerism or the secret powers of will-force, the fact is that no one can change the reality of anything through these processes. The rods of the sorcerers might have appeared to change into serpents, but they remained none the less rods and only seemed to the onlookers to be serpents, under the influence of hypnotism. Now, although the word *sihr* is used in a bad sense nowadays, it has its use in a good sense as well. The Holy Prophet, for example, has spoken of the gift of eloquence as *sihr*. To be brief, *sihr* signifies the changing of a thing in its outward appearance and not in its inward nature; and if that change is brought about by a good man for a good purpose, no harm is done. According to Imam Ghazzali, the prophet and the magician perform the same sort of work so far as the nature of it is concerned.

THE HOLY QUR-ÂN AND ITS COMMENTARY

But, having regard to their respective motives and teachings, if we call the one Prophet, to the other we must give the name, magician. But we must not forget that the word *sihr* is not a new word, nor is this particular meaning attached to it a new one. From the very beginning it has always indicated an action which changes the appearance of anything. It is as a result of modern investigations that we come to know that the reality behind the magic is nothing else but this. One who had used this word *sihr* to express the idea of magic in the days of ignorance, must have been aware of the reality of magic even in those days. But herein is no peculiarity of this particular word ; every other word of the Arabic language carries with it similar deep significances, and in face of this, is it too much to ascribe the formation of the language to God who alone knows the realities of the things mostly hidden from our knowledge ?

There is one other question which demands our attention in the discussion of this verse, that is to say, the exclusion of women from participation in certain activities of the Jews, which aimed at bringing harm to their enemies. Some think that the reference here is to the Society of Freemasons, and this is not improbable. It is a fact that the Freemasons do not permit women to take part in their ceremonies ; it is also true that they think they can cause harm to their enemies, and there is a strong presumption in favour of the existence of an active Society of Freemasons in the days of the Prophet Solomon. It is, moreover, an admitted fact that the origin of this society goes back to very early times. There are other commentators, again, who think that the reference is to the plots which the Jews had been hatching for the murder of the Holy Prophet.

(To be continued)

REVIEW

Pilgrimage to Mecca, by Lady Evelyn Cobbold. Price sh. 10/6, pp. xix, 260 ; $5\frac{1}{2} \times 7\frac{3}{4}$ (Murray, London).

To our readers Lady Evelyn Cobbold is not unknown. She is a great traveller and has a keen observant mind. Last year she went to Mecca to perform the pious and meritorious duty of pilgrimage incumbent upon every well-to-do Muslim man and woman. It is her impressions of this journey that she has now given us in her recent book under review. Besides being an interesting travel book, the book has a unique feature of its own which one does not find in books written by her forerunners on Mecca and the Pilgrimage. She writes as a devout Muslim ought to. Not only this, she more often than not quite fearlessly throughout her book fights for Islam and its teachings. Some of the old misconceptions about Islam rampant in Europe have been ably refuted, and from our viewpoint it is in this that the real value of this book lies.

In her introduction she describes her little encounter while a child with the Pope who asked her if she was a Catholic. His Holiness must have been shocked to hear the reply she made : " I am a Muslim," she said. One is reminded of the well-known saying of the holy Prophet : " Every child is born in the religion of Islam. It is the parents of the child who make him a Magian, Jew or Christian." She lays stress on the fact, whose importance cannot well be over-emphasised that Islam is a religion of practice. " Everywhere in the Koran to believe is to do good. To believe and not do good cannot exist in Islam." The book deals with the life of Arabia, especially that of Mecca and Medina, during the days of pilgrimage in a manner that is at once fascinating and intimate.

We strongly recommend this book to all those who are anxious not only to have a glimpse of the convert to Islam, but also a memorable portrayal of the customs and ways of life in Arabia under King Ibn Saud.

Pilgrimage to Mecca has a foreword by His Excellency Sheikh Wahba Saudi, Arabian Minister in London, and is well illustrated.

M. A. M.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, is however, the last of the Prophets. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

ZAKAT

ZAKAT

BISMILLAH! 'R-RAHMAN! 'R-RAHIM.

هُوَ الَّذِي بَعَثَ فِيهِهُنَا رَسُولَهُ بِالْهُدَىٰ وَدِينٍ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions".—(The Qur-án, 9 : 33.)

DEAR BRETHREN-IN-ISLAM,

Assalam-o-alaikum.

In these few lines we should like to draw the attention of our Muslim readers to a point which is of the utmost importance for the welfare of Islam and the Muslims. The institution of Zakat, which is one of the fundamental principles of Islam, was established by the Holy Qur-án not only as an act of individual charity, but also as a matter of national concern. The Zakat or the legal fortieth of all the personal amassings was collected by the Holy Prophet and his successors as a part of the national treasury and applied to various purposes specified by the Holy Qur-án and best suited to the national welfare of the Muslim Community.

To our great misfortune, this prime source of our national wealth and strength has now almost gone dry by its misuse and, instead of this great volume of permanent income being used, as originally intended, to make the whole community flourish, we have only a few individual acts which 'lose themselves in the sand.' This highly organised system of Islam has so degenerated that before Rajab comes, thousands of professional beggars, who can easily earn their living by the sweat of their brow, get out of their houses and spread from one corner of the country to the other to beg for Zakat, thus cheating the Muslim Public under a cloak of piety,—a state of things never contemplated by Islam. The principle of Zakat was meant really to uplift the Community of Islam and not to turn it into a nation of beggars.

The Zakat is generally calculated and distributed by the Muslims in the sacred month of Rajab. If the Zakat may properly be collected and used, it would meet our various needs. Great stress has been laid by the Holy Qur-án and the Prophet (May the peace of Allah be upon his soul) upon the institution of Zakat, and the Book lays down some eight objects to which Zakat should be applied. The sacred words are:—

"Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline

(to truth) and the (ransoming of) captives and those in debt and in the way of Allah and the wayfarer : an ordinance from Allah ; and Allah is Knowing, Wise."—(Holy Qur-án, 9 : 60.)

Among the eight items of expenditure of Zakat explicitly mentioned in the Holy Book, one item is the wages of "the officials appointed over them" which clearly indicates that the Holy Qur-án requires the Zakat to be collected in the Bait-ul-Mal. The Holy Words show that 3/8 of the Zakat, *i.e.*, 3rd, 4th, and 7th items should go towards the propagation of Islam and its defence against enemies, and to this we should like to invite your attention particularly. Propagation of Islam is the greatest national need of the Muslims all over the world. It is much to be deplored that one finds over and over again instances of missionaries and other Christian teachers wilfully misrepresenting our Faith to the World. The Holy Prophet of Islam is being deformed before our eyes. Under the circumstances it would be quite in the fitness of things that a greater portion of the Zakat should be spent on this object, *i.e.*, to put the correct version of Islam before the World. There are good many restless souls in the world who are eager to accept Islam. We can do wonders within a short time if we have enough of money to distribute Islamic literature broadcast. The whole world is thirsting for Islam, if the Muslims were only to make up their minds to convey the blissful message of peace and amity to the farthest ends of the world. This can be easily done if our Muslim Brethren should realize the importance of the institution and obey the injunctions of the Holy Qur-án with regard to the payment of Zakat for strengthening the funds for the propagation of Islam.

Need we say that our Missionary activities at Woking, England, have proved to be most successful of all the other movements that we (the Muslims) have undertaken within the last quarter of a century to serve Islam, while our political activities have been baffled by others. The best way to preach Islam in Europe is dissemination of Muslim literature, and in this respect our efforts so far have met with entire success.

Hence, we are encouraged to place before you the claims of the Woking Muslim Mission, England, on your Zakat. We can say, without fear of contradiction, that this Mission is carrying on the work of the propagation of Islam on the largest scale in the world. The Mission has turned out the most useful and most convincing literature. It has been sending the *Islamic Review* to thousands of libraries in England, America, Africa, Australia, China and Japan, free of charge. It has been publishing thousands of tracts and pamphlets for the furtherance of the cause of Islam and for defending the honour of the Prophet. It has been establishing good many distributing centres for the Islamic literature all over the world. Its Missionaries have regularly been working in England. We would, therefore, request you to kindly see that

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نِعْمَةُ وَدَّعَى رَسُولِ اللَّهِ مُحَمَّدٍ خَاتَمُ النَّبِيِّينَ



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MUHAMMAD : THE WORLD'S GREATEST BENEFACTOR

BY AL-HAJ QASSIM ALI JAIRAZBHOY

In the history of the world the Holy Prophet is regarded as the greatest of all benefactors, and this is a fact that even the greatest commentator has to acknowledge. The starting and basic point of all his teachings is that "there is no god but One God, and Muhammad is His Prophet."

The history of the world shows that from the time of the first religious person to the beginning of the new civilization the world has remained divided between two groups of people, the oppressor and the oppressed. One assumed superiority over the other; difference of birth, race and wealth, pomp and power made it regard the other with contempt. The trouble to-day is the same; there is everlastingly some dispute over Imperialism, colour and race. And there are disputes between the rich

and the poor, the employer and the employed, the landlord and the peasant, and the like, for self-delusion and self-aggrandisement are still the cause, as they always were, of all human troubles and misunderstandings.

The only remedy for this state of things is the Book which Allah revealed to the Holy Prophet 1300 years ago. This book is so complete and sufficient, both as regards its language and spirit, that in spite of all the advance made in modern thought the greatest thinkers of to-day cannot say a word against it. This book is so simple that it needs no priests to interpret it to the Muslims. It is so great a book, that it is no wonder that a hardened critic like Professor D. S. Margoliouth was obliged, in the preface of the Qur-án by Rodwell, to admit its greatness. The Qur-án, by its perfect teachings, has induced the Muslims to make themselves masters of all the sciences and arts of the world, with the result that Islam became the University of Europe in the Middle Ages. Before the Prophet's advent the world was in a perilous state, but he changed everything, making all human beings equal and ending once and for all the questions of superiority and inferiority.

Not only did he make an end of slavery, but he repudiated all such ideas and notions as make one man despise another. It is the teachings of the Prophet that have given us our democratic institutions wherein the King rules by and with the advice and consent of the representatives of the people. This teaches us to respect the opinion of another person, and thus a spirit is born which guides us to solve all the hidden problems of humanity. And so the Prophet established a brotherhood which knows no restrictions of colour, race, wealth and power, and under which all stand shoulder to shoulder to pray to the One and only God Who is True and Real.

He taught us that birth was an event over which human beings had no control. Wealth, he said, cannot

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be attained without the help of others, and asked men to keep "zakat" (poor-rate) separate as a way of co-operation with others. Strength, he said, was the result of natural and physical conditions. The education of the heart depends on self-exertion. "The heart of mankind is the science of wisdom ; it leads a man either to Hell or Heaven."

Mr. H. G. Wells, the famous author of to-day writes : "Muhammad was not a liar....his thoughts used to be the same as God's revelation." No doubt the Holy Prophet dedicated his life to preaching the word of God with such wisdom and resolution of purpose that it is difficult to separate him from the attributes of God, and because of this he has attained to such a perfection of humanity that he is, and always will be, the greatest benefactor of the world.

I think it is a pity that the world to-day puts things of no worth before that which alone can bring love and peace to humanity. It is high time that we realised that World Peace and harmonious international relations can only be achieved in following the "principles of Islam." A time surely will come, sooner or later, when the world will be forced to admit that the only means to end all its troubles is to follow the perfect teachings and examples of the Holy Prophet, writes Mr. George Bernard Shaw in his "Getting Married."

From time to time Allah sent Prophets for the reform and guidance of the people, and to bring to life their deadened feelings by stirring in them a desire for spiritual attainment. Every Prophet came with this mission. They were all builders of spirituality, and they discharged their duties with honour and credit, and succeeded in their efforts. It is, of course, a different thing that later generations regarded their teachings as wrong, or interpreted them wrongly ; but it remains a truth and a fact that

these Prophets were all messengers of One and the same God, and the preachers of the highest form of spirituality. They succeeded in leading the poor wanderers back to the true path, for only those who come from God can reform others and guide them back to God. Spirituality was the combined mission of all Prophets and the sole purpose of the creation of man.

All religious teachers are equally agreed on the importance of the attainment of spirituality, and have made it the foundation of their respective religions, but their followers differed always in their concepts of the word. Some understood it to be the renunciation of the world, and the severance of all human connections; others made celibacy the means for its attainment. Some regarded the abstinence from delicious food and fine clothing to be spirituality; others the saying of prayers without end, the performance of all sorts of rituals, litanies and the like. Many and varied definitions have made of the word a mystery. All were eager for it, but none were agreed over the meaning of it. The Holy Prophet Muhammad, at his coming, taught them all that their conceptions of spirituality were entirely wrong: he taught and made them believe that spirituality is something above and beyond all religious practices.

The falsity of their conceptions becomes clear when it is pointed out that God would not have created so many things in the world, if he had wished human beings to abstain from or renounce them. The very fact that God has created such things is enough to show that He desired human beings to participate in them, and—who knows—by their aid to attain to spirituality. I should say that the participation in all things created, except in things forbidden, is essential for the attainment of spirituality; to renounce them is wrong, and an act of sheer ingratitude to God. That is why those who followed the former

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policy have failed hopelessly in the attainment of spirituality. True spirituality consists in the method adopted, together with participation in the things created. Allah sent man after showing him the difference between Right and Wrong, to adopt a course in practical life that would lead him back to Him. If there was no wrong in the world, then right and goodness become nothing, and less than nothing. Spirituality is not to renounce the world in order to avoid wrong and attain good. Wrong should not be shunned, but fought with resolution and courage. True spirituality is, to remain in the human world, amidst all temptations; then to combat all evil and attain good. If a blind man says he is good because he has never seen any one of the opposite sex with lust, then he is wrong, he did not look because he could not see; probably, had he had sight, he would have looked; but to have eyes and then not to look with lust would be good. Similarly, those who renounce the world cannot say that they are really good, for they shut themselves up in solitude, away from all worldly temptation, so that they cannot help being good. The beauty and greatness of what is good and what is right lie in the presence of their opposite qualities; then they become valuable. A person can only hope to attain true spirituality if he lives under the existing and natural conditions of life, by discharging and respecting all obligations, both to God and his fellow-men. Therefore, those who renounce the world acknowledge their own weakness, and prove that they are not competent enough to fight down temptation. Such people are often acclaimed religious or spiritual by the ignorant masses, but the system is wrong. God does not wish it, and no true religion of His demands from human beings the renunciation of the world, or the non-participation in what has been especially created for them.

People adopt such views wrongly, and therefore the Qur-an was revealed to repudiate them and show the

correct perspective. It is not wrong to say that Islam changed the entire religious outlook, by making it possible for human beings to attain spirituality together with participation in such things of the world. Concerning celibacy and the priesthood of the Nasara (or Christian) it is said in the Qur-án : " As for monkery, they invented it. We did not prescribe it to them, only to seek Allah's pleasure, but they did not observe it with observance." The Prophet says : " Islam does not recognize monkery." In the Qur-án there is much written concerning food, clothing and the like : " Who has prohibited the embellishment of Allah, which He has brought forth for His servants, and the good provisions." Which means that these are the benefits of true believers in this life, and that it is obligatory for them to participate in them. Once the Prophet advised a rich Muslim to wear handsome clothes saying " God wishes that human beings show gratitude to Him by using the things He has given them."

On the subject of marriage there are clear and simple rules in the Qur-án, and the words of the Holy Prophet are : " To marry is to follow my example, one who avoids it is not of me." In all things the Prophet showed that spirituality does not mean just fasting and prayer, nor the renunciation of the world ; he defined it as the height attained by prayer and fasting, along with the discharge of worldly obligations. In this wise the Prophet said that to maintain a wife according to the decrees of religion is also a good thing, and a means to the attainment of spirituality. A group of companions once wanted to renounce the world to that end, but the Holy Prophet forbade it, telling them to follow his own example, which was to fulfil one's duty to Allah as well as to the world. The Qur-án says : " If you love Allah, then follow me, Allah will love you." Millions have succeeded in gaining spirituality by following the example and teachings of

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the Holy Prophet, millions are succeeding and millions more will succeed in this only way.

The Qur-án was revealed to the Holy Prophet as the final and complete Book of God for the benefit of humanity. The world was a lost world, a sea of sin. Men had discarded all theories of the good and the spiritual. In the words of the Qur-án : " On land and sea moral degradation had settled." When the evil became universal, it was necessary to adopt a universal cure. The Qur-án says : " To-day your religion is made complete and perfect," which means that the religion that was inaugurated by God in the beginning of the world became complete on His sending the Qur-án through the Holy Prophet Muhammad. As a child is taught his alphabet, so God taught the religion of the world gradually, and little by little, by sending at different times, and to different peoples, His Prophets to teach His religion. When the world had reached that stage of understanding when it was ready for the final lesson, He sent the last and complete Book through Muhammad, for the perfection of Mankind, so that by following it men may attain to the goal of perfection.

It is right that the teacher of a religion so perfect should himself be a perfect man, so God selected Muhammad to be the guide and reformer of the whole world. God's words concerning the Qur-án are : " It is for all, seen and unseen," and concerning the Prophet, " He is sent by Allah as the Prophet for all." Because of this God granted him the title of *Khatam-un-Nabiyyeen*, which title not only means " the last of the Prophets," but also many things that go to prove that he was the greatest Prophet of Allah, and the benefactor of the world. One meaning of the word *Khatam* is ring, so the whole phrase means that the Holy Prophet encompasses all Prophets as the ring encompasses the finger. And it

was because of this that he was made Prophet of the whole world ; and the Book given to him was made to comprise the teachings of all the Prophets. God Himself says : " All the teachings of all other Prophets were thus secured." The Qur-án comprises all other revealed books, and the Holy Prophet all other Prophets. The word *Khatam* again means an ornament, therefore the phrase may also mean that the Holy Prophet is the ornament of all Prophets. All blame put upon other Prophets disappears under this phrase. So this clearing of the characters of the other Prophets was only achieved by the Prophet of Islam. Other books deny the presence of Prophets among people other than themselves, but the Qur-án says : " Allah sent Prophets to different people at different times, for the uplifting of their souls and for their guidance ; therefore the believers should believe in all." It also connects all Prophets in a bond of love in these words : " All Prophets are brothers."

When the Holy Prophet attained Prophethood, and before his preaching, he at first met with abuse and was hooted and reviled. He addressed the people thus : " I spent the greater part of my life among you before becoming a Prophet, you all know that I never did wrong ; but to-day you find fault with my teaching." They tried by all the means in their power to put an end to his preachings. He was tortured, abused, and put to many kinds of hardships, but never did he swerve from his duty to God. When the people saw that all they did was of no avail, they sought to tempt him by offering riches, women and position ; but the Holy Prophet turned down their offer with the remark that he would not desist from his duty even if they brought the Sun to him and placed it on one hand and the Moon on the other. Throughout he remained steadfast in spite of all threats and all temptations. Any other man would have fallen in the face of such temptations, but he did not pay the slightest heed to the offers

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made to him ; instead, by his example and teachings he showed a disgust for all the frivolous things of this life. He told his wives that if they hankered after the world and its luxuries, he would give them as much as they wanted, but they would have to go away. Nevertheless, he was so much respected and loved by them all that they said that they would rather stay with him and live a poor and simple life, than leave him and live a luxurious one. His examples of godliness and kindness were such that his most severe critics could find nothing to say against him. A man can at a pinch hide his true character before the world at large, but this he cannot do in his own home, and in his own home the demeanour of the Holy Prophet was so perfect that he was adored by all the members of his household. After his death his wives always remembered him, and shed tears at the loss of such an ideal husband.

I have already mentioned that God gave to the Holy Prophet the title of *Khatam-un-Nabiyyeen*, and I would add that the word *Khatam*, besides meaning a ring, ornament, etc., also means *Seal* ; so that we can say that he was sent as the *Seal* of all the Prophets, and that God meant his Prophethood to be the last, and that He will not send any more Prophets after Muhammad.

The Holy Prophet was a perfect example of poverty in riches. Later, when success brought plenty to Medina, he never partook of it. His was the heart that had only one image in it, and one purpose, that of Allah ; there was no room there for worldly things. He would often say : " A simple house to live in, clothes enough to cover one, and some bread to eat, are quite enough for the sustenance of human life."

I have spoken before of the great miracles that the Holy Prophet accomplished for womanhood, and that

before Islam woman was considered to be among the meanest creation of God. The followers of Jesus had called her a devil and the tool of the devil, because of the crucifixion of Jesus to atone for the sin of Adam committed at the instigation of a woman. Hinduism too gives her no better place than that of a slave and a servant of man. Krishna, who is often painted in the company of *Gopis* (milkmaids), when he attained spirituality, discarded them as beings unclean, but in the 6th century A. D. the benefactor of the world changed the whole outlook on woman. From lowly and mean she became a being to be loved and respected. The Holy Prophet would often say: "Paradise is beneath your mother's feet."

In spite of his nearness to Allah, in spite of being the greatest of all Prophets, Muhammad used to say his prayers with as much zeal as though he was a lost soul seeking God. He would spend nights standing in prayer, regardless of physical pain; but what was mere physical pain to one whose heart was filled with Allah? He was never perfectly at rest unless he was in communion with Allah. He would pray for all. All peoples, men and women, young and old, were equally the recipients of his benefits, his kindness and his love. Even his bitterest foe found in him a friend. At the battle of Uhud the Holy Prophet was wounded, and knew that the enemy was bent on taking his life; but still he prayed: "Allah forgive them for they know not what they are doing." The people of Taif did all in their power to torture and harm him, and in return he prayed for them: "O Allah forgive them, give them the privilege of joining Islam and send them as friends to Medina." The Arabs were the greatest of unbelievers, but the kindness and love of the Holy Prophet succeeded in winning them over to Islam. And soon

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they were proud to submit themselves to the wonderful personality of the Holy Prophet.

The love and respect which a person wins in the heart of another depends largely on the benefit which that other derives from him. The heart of man is so fashioned that he is bound to love and respect those that do him good or some kind service. As there are infallible laws of nature, so there are of humanity, and any deviation from them, such as blind love or blind hatred, does not last long. A being who by his example does good and uplifts the souls of others is bound to be loved and respected. The proof of the following Qur-anic saying is to be found in the histories of all nations: "For those persons who believe in God, who always do good deeds, God gives love in the hearts of human beings."

Reason and careful study will lead one and all to admit the very great obligation which the world owes to the Holy Prophet. I do not say this because of my faith, but because of facts, and I do not think any one in the world, whether Hindu or Christian, will deny it. The real benefactors of the world are those who dedicate their lives to the good of humanity. Such people are found in all nations, and universal love and respect should be their portion. The doers of good, be they Moses, Rama, Krishna, Zoroaster, Buddha or Jesus, are, every one of them, to be respected. On the roll of benefactors the name of Muhammad shines out as the greatest; what he did for Arabia and the world at large, in so short a time, no other Prophet before him was able to do. Within the short space of twenty years the Arabs, who were the most ignorant, illiterate and superstitious of nations, became the greatest, the most learned and the most civilized nation of the world; he caused the disunited, scattered and least known nation of the world to establish empires and devise laws of government that spread all over the world.

The Holy Prophet consolidated the Arabs ; from a divided people they soon became a united nation, each and every individual working together and sympathising with each other instead of fighting as before. Allah in the Qur-án says : "Thank God, Who had bestowed so many things for your benefit, before you were the enemies of one another, and fought among yourselves, but now Allah has made you regard one another as brothers by placing love and sympathy in your hearts."¹

He made the life and the working condition of the slave tolerable by enforcing the same treatment for him as for a member of the family. The Islamic Brotherhood, which the teachings of the Prophet brought into being, did away with all social inequalities between man and man, and woman and woman. He taught them to treat slaves with kindness and love, and made the liberation of a slave a meritorious act. He insisted that no free person should forcibly be made a slave, and that those who were already slaves should be treated as members of the family and granted freedom gradually. The Holy Prophet made it an obligation on the part of the Islamic Government to budget annually for the allocation of a certain percentage of the revenues to the purpose of the liberation of the slaves, by paying the ransom from the Government exchequer.

The Holy Prophet changed all misconceptions about women. He taught the Arabs to regard them as friends and companions, and to be kind and loving to them. He said : "A person who does not show kindness should not expect kindness from God." He taught them to regard infanticide as abominable and most displeasing to God, and thus it soon came to an end.

He had great regard for the rights of women ; since the passing away of the matriarchal form of society

¹ The Holy Qur-án. 3 : 102.

women were, for the first time, emancipated by the Prophet. He showed, by his example, love, care, and respect that was due to them. And so woman, once deemed the lowest of the low, was raised up to a position of great dignity.

Is it any wonder, then, that the Christian historians of Europe should admit that of all the reformers and Prophets of the world the Holy Prophet Muhammad was the most successful and the greatest? His intention was great, and not restricted to one people or country as were those of the other Prophets. Any nation, be it Afghan, Turk or another, who sought for guidance, was helped and prospered. The brotherhood which he established comprised all races, black or white, weak or strong, great or small—all were made equal participants in the goods of the world. If the white had a right to become great and famous, so had the black and the slaves; history records cases where slaves became kings. No one before Muhammad had conceived of such a brotherhood as this of the whole world; Muhammad, the greatest of God's Prophets, not only conceived it, but established it, and thus removed all barriers of caste, colour and race. It is, therefore, the duty of the whole world not only to recognise, but also to love and respect such a great and wonderful personality.

Muhammad came at a time when the world had extinguished all light given by the other Prophets, and was plunged in utter darkness and ignorance. Judaism, Hinduism, Zoroastrianism, and all the rest of the religions, had become religions only in name, for their followers had completely forgotten every principle. The last religion of the world before Islam was Christianity; its principles were really true and great, but they were never put into practice. The depth to which the Christians had at this time fallen can best be explained by a Christian,

Muir writes: "The condition of the Christians was most degrading.....and if Muhammad had not come..... then the world would have always remained dark and ignorant." The words that the Qur-án used in this connection 1300 years ago are almost the same as those used by a scholar of to-day writing in the light of modern historical research. The Qur-anic words are—"Corruption appeared in land and sea." And Mr. Dennison, discussing Islam in his book *Emotions as the Basis of Civilization*, mentions the following facts: "In the 5th and 6th century A.D. the world was standing on the verge of darkness. Ancient thoughts, the basis of which are emotions, and which made the existence of the world possible by teaching love and respect, were dead. There was no new light to take its place. It looked as if the civilization that was built in 4000 years was on the point of destruction, and that the world was about to go back to the age of complete darkness and barbarism.....civilization, like a big tree the branches of which had spread all over, looked as if it were going to give way from the very root by being eaten up.....Was there anything that could have saved civilization and the whole world from destruction by uniting and consolidating all the forces?" Answering his own question, the author in describing the Arabs speaks of Muhammad, the Prophet of Islam, in these terms: "These were the people among whom was born a man who united the world from the East to the West in the Unity of God, and saved the world from destruction." Is it not correct, then, to say that Muhammad kept civilization alive in the world? Colossal is the obligation under which humanity lies to him, and greatly do I pity those who, instead of love and respect for the one and only benefactor of the world, have for him nothing but abuse, malice and slander. Such men should remember that the laws of God are infallible, and thus all will one

day realise and acknowledge their obligation to Muhammad the Holy Prophet.

Success can only be achieved in the world by following the Holy Prophet. Fallen nations can rise only by taking heed to his teachings; the oppressed and the down-trodden can find happiness and peace only by obeying his instructions; the cruel can give up cruelty only by following the example of the Holy Prophet.

One of the chief troubles with the world to-day is that one nation is too fond of asserting its greatness and superiority over the other. Just because it happens to be a particular land where the people are white, it regards itself as superior, and looks down on those who are dark, deeming coloured people to be inferior in intelligence, manners and standards of life. The havoc and misery that this racial and colour prejudice has caused and is still causing can be better understood by studying the conditions of the countries where this question is an urgent one. Take, for instance, the "coloured" people of Africa and America. They will tell a tale that will shock the feelings of many. They will tell of the cruel treatment meted out to them by those "white masters" of theirs, and how wealth and position cannot help them in any way. There was a "coloured" man—an editor of a great newspaper in America. He married a white woman, but when he went to London on business, no hotel would give him accommodation. Why? Simply because he belonged to a "coloured" race. He had wealth, money enough to stay at the best hotel, but that was not the point. Once, a West Indian, an assistant Station Master, was travelling on board a steamer. He was never seen to take his baths, and when questioned on the subject, he said that he took baths daily, but he had to do it late at night. He dared not do so in the day-time. When pressed for the reason, he further explained that a few

weeks previously one of his countrymen was on a voyage, he was seen using the baths and was very roughly treated by the white men on board, because he said he had the audacity to use the same baths as the white men. A friend of mine tells me that a short time ago he was staying in India at a certain big hotel, and that among the numerous people there was an Englishman who had a dog. The Englishman was on speaking terms with my friend, and although well aware that the latter was an Indian, he often would show his dislike and contempt, and air his poor opinion of India and the Indians. Once he said in the hearing of my friend, "Indians bark ! This dog of mine has more intelligence than an Indian !" That man, who called himself a "gentleman," was in all probability one of the many common and uneducated persons who come to India, to make their pile because of their white skins. That man, when he has made enough, will go back to his country, to live a fat and lazy life, with a nice big banking account and a cheque book ready at his hand, at the cost of the poor Indians he so much despised.

When you read the history of Islam, you will realise what is meant when it is said that the Holy Prophet removed all distinctions of colour and race between men and men, and brought them under one brotherhood of Islam. The coloured Muslims have no fear of being snubbed by the white men who have embraced Islam. The Islamic principles have secured them the right of absolute equality, and encouraged them to activities in all directions of human effort and co-operation. There is in Islam no such thing as "inferiority complex" for they are taught that all human beings are equal.

One of the greatest benefits derived from the teachings of the Holy Prophet is in connection with education and learning. His words are : "Avoid ignorance, seek

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learning and always endeavour to add to it, and pray God to help you." The success of the European nations lies in the fact that they sought and still do seek education, learning and knowledge; those nations that are behind in learning are also behind in advancement and achievement. Without learning no advancement in any line is possible. The Muslims of to-day somehow seem to have lost their appetite for learning; they would rather waste in rubbish than read literature that would improve their minds; and the result can be seen in their position to-day. Statistics show that there are no more than 7 per cent. of them literate to-day. The world has known no greater educational reformer than was the Holy Prophet of Islam; and the fact that the Muslims of to-day are not as literate as they should be does not mean that the teachings of the Holy Prophet are at fault. The state into which they have drifted is of their own devising, and if they had only followed the example of the Holy Prophet they would have been far differently placed.

REMEMBER THE WORDS OF THE MESSENGER

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.)

In the Name of God, the Merciful, the Compassionate.

There is no god but THE GOD, the ONE, Lord of all creatures, the First and the Last, the Wise. Praise to His Name, Who sent His messenger, Muhammad the Prophet, the Seal of the Prophets! May the Peace of God abide with him and may the message delivered by Muhammad be brightened in the hearts of men!

O believers, call to mind the life of Muhammad, the Messenger of God, and consider it carefully. Can you find in any other recorded life so clear an example to follow? Can you find in any other of humanity so great a source of comfort, of inspiration, of courage, of guidance

towards the right living of your own life? Consider in detail this outstanding example, and re-awaken the blessed light of Islam, binding closer the bond of brotherhood.

First and foremost, it appears to me that the life of the Prophet Muhammad is a glorious light, showing forth the victory that each human being will win (by the permission of God) by a steadfast, unflinching trust in God, by a calm, unmovable courage, based upon complete reliance upon God (and upon Allah should the believers rely).

Observe, then, the Holy Prophet at an early age an orphan, deprived of the support of both father and mother, holding fast by God and leading an upright life amid prevailing corruption, consistently fulfilling the obligations and proving himself reliable, so that he wins for himself the designation of "the faithful," his choice of righteousness remaining firm amidst surrounding evil, and his life courageously kept uncontaminated by the prevailing vices of his day.

Secondly, in later life behold the Prophet trusting absolutely in God and commencing to preach the true faith, that there is but one God, to preach this truth in spite of the hostility of his relations and the persecutions of his countrymen. Behold the Prophet, fleeing from those who sought to exterminate the uprising religion, fleeing from the Holy City of Mecca and taking refuge in the lonely cave on Mt. Thaur. There with one sole companion, the blessed Abu Bekr (upon whom be peace!), remember well the words of the Prophet, spoken calmly without dismay, when the pursuers came in their search even to the mouth of the cave: "Verily, God is with us," *Innállaha ma'andá*.

Thirdly, at Medina. Is it not a signal expression of complete trust in God that the holy Prophet, having been forced to abandon the most sacred city of Mecca with its

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dearest and most ancient associations with the One true God dating back to the time of Abraham, should patiently and with undaunted courage stand fast by the Truth to establish it afresh in a new, and at that time unrenowned, city? The mainspring of the Prophet's life would seem to be something which can thrill the hearts of men, of whatever race, to this day even: "Stand by the Truth and trust in God."

May the Peace of God abide with so mighty an example to humanity! and may Allah aid his followers!

Let us now consider some of the Hadiths, the Sayings of the Holy Prophet, with short commentary.

1. *"Imbue yourself with Divine virtues."*

God has created man with the possibilities of perfection innate in his being. God has sent man the Guidance. God is also the aider of those who call upon Him in the sincerity of a pure heart. It devolves, therefore, upon man to take the necessary action. His condition and fate is so far in his own hands that his own action is necessary, if he is to advance towards perfection. Man must himself meditate upon the attributes of God (Mercy, Justice, Generosity, Truth, Peace, Forgiveness, Wisdom, Graciousness) and constrain himself to practise these attributes, until his life shineth with the light therefrom.

2. *"God says: O man, only follow My Laws and you shall become like Myself."*

To attain to perfection man must proceed upon the path, must follow the Laws, which the Almighty hath established. Here again we notice that definite action is required on the part of man. There can be no following, no progress in the right direction without self-action. It therefore behoves us to act. "Only follow My Laws:" we must first find out what those Laws are, and, of a certainty, a reading of the Qur-án will manifest some of these Laws. If first of all we recognise some of the greater Laws and follow them, the way, doubtless, will be opened up to other

Laws, giving us a vista, a prospect, a possibility of still further progress.

3. *“ Do you love your Creator ? Love your fellow beings first,”*

If you love God, show forth your love in practical everyday life towards humanity, to all men whomsoever thou dost meet. If you love God, shut not yourself away in solitary communion, but live amongst your fellows, your brethren : irradiate their lives, warm their hearts, with the love of God that gloweth within you. Seek to serve humanity, seek to aid humanity, and lo ! how nearly hast thou advanced towards the Beloved !

4. *“ Who is the most favoured of God ? He from whom the greatest good cometh to His creatures.”*

Yet more clearly is the path revealed. The favour and blessing of God is to be sought by becoming the means whereby good cometh down (by the permission of Allah) upon the creatures of God. If thou hast good thou canst do, do it : delay not ! Surely God showeth His favour to such !

5. *“ The best of men is he from whom good accrueth to humanity.”*

Another Hadith emphasizing what has gone before, but note the word ‘humanity.’ Your charity, your love, your feelings of friendship and fraternity should be world-wide, unhampered by class distinctions, national prejudices or racial diversity. Pride of place should not prevent your looking towards those placed in the wordly scale below you ; neither should your charity and love be frozen towards those placed higher in wordly estate.

6. *“ All God’s creatures are His family ; and he is the most beloved of God, who trieth to do most good to God’s creatures.”*

Your kindness must go out to everything that God (Whose Name be praised !) hath created. Thou shouldst

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be in sympathy with man, bird and beast, with the seas, the mountains and the clouds, so that thou movest amidst the mighty family of God (Praise to His Name ?), even as one at peace with all, well-pleased and well-doing.

Now the most fruitful source of the favour of God will be found where there is existing a straitness of circumstances, a case requiring patience in facing the absence of bountiful means. Seek out such, for they are opportunities for the exercise of kindness and good actions. So, in concluding this portion, I would quote yet one more Hadith upon this subject, namely :

7. *“ Seek for My goodwill in that of the poor and indigent.”*

Let us now turn to another series of Hadiths well-known indeed, yet which demand the continual attention of every one of the Faithful.

8. *“ He dieth not who takes to learning.”*

Ignorance is the slough of death, the morass of baleful torpor, dragging down to death whoever remains therein. To pursue learning is to lay hold upon life and to extricate one's being from the mire.

Learning, then, giveth life and, to quote another Hadith, we find that this life is to be used for yet more vigorous action, for life yet fuller.

9. *“ Seek after knowledge, though it be available in China.”*

Thou hast entered into life by taking to learning. This life will invigorate and exhilarate thee. Behold ! how far-flung are the boundaries of knowledge ? Canst thou, indeed, observe any boundaries ? Go even unto China : take the utmost exertions, for the nature of what thou pursuest is of the utmost value.

And other Hadiths, being mentioned, will help us to pursue the path without being turned easily aside by distractions, without diverging upon the uncertain trackways of multitudinous error. Let me quote :

10. "*Leave alone what does not concern you in preference to what concerns you.*"

Keep the end in view. Discriminate, beware against the ambush of the irrelevant, the unprofitable, whereby you may be side-tracked. How great, also, the labour to extricate oneself from other people's business, when once one has become involved therein; and how numerous the inconveniences ever being brought to birth by immoderate meddling!

Further, as to the best characteristics of the Faithful, we learn from two Hadiths, which may well conclude this study:

11. "*Much silence and a good disposition : there are no two works better than those.*"

The best silence is most precious, and the best silence is that of a good disposition. Mere silence is insufficient. It may cause uneasiness, or bring misunderstandings, or even be the mark of the morose; but an amiable silence, how great the charm, the depth, the comfort! where idle words and vanity weary not, nor vex!

And finally:

12. "*All kinds of modesty are best.*"

How emphatic! There are so many modesties; so many phases of this jewel of perfection, and each is best. Every facet of the gem shines with the purest light. The modesty of dress, that is best, and, by the side thereof, the modesty of action, that too is best. Springing from the modesty of thought, shines forth the modesty of speech, and both are best.

May Allah aid us to keep safe this gem!

NORR.—For the English translation of the Hadiths given above, I am indebted to "*Some of the Sayings of Muhammad*," edited by the late Khwaja Kamal-ud-Din.

MUHAMMAD : THE PROPHET

FOUNDER OF THE COMMONWEALTH OF ISLAM

BY M. A. C. M. SALEH

This year, the twelfth of Rabi-ul-Awwal—the lunar month of the Muslim Era—fell on the 25th of June, a date which has a threefold significance for all Muslims. Within the first twelve days of this sacred month, Muhammad, or the Praised One, was born ; the Hijrat, associated with his journey to Medīna, constituting the commencement of the Muslim Calendar, occurred ; and, finally, he departed this life to the celestial abode of blessed companionship. The Muslim world therefore celebrates this unique occasion in a manner befitting the most eventful life ever recorded in history.

The history of Islam actually begins with the birth of the Arabian Prophet, and a complete study of his life in all its aspects is what chroniclers of unimpeachable character have made to establish the universal truth that the ministry of Muhammad has been the most successful of all ministries in the annals of mankind.

The first Islamic principle which the Holy Prophet succeeded in planting on the soil of the Arabian Peninsula was Unity. He succeeded in uniting a congeries of warring tribes, often sharply divided by tribal jealousies, into a nation that made history for eight hundred years, spreading her knowledge and culture throughout the world and giving a mighty impetus to civilization generally. His second attempt was the establishment of a living brotherhood which, to this day, evokes the world's admiration. The League of Nations has so far failed utterly to achieve its primary object of world-peace, for it has not realised the fundamental truth underlying such a conception. But the moment the formula promulgated by the Prophet of Islam on a basis of equality, and embodied in the Holy Qur-án in plain words—the Divine law

of God—is judiciously and unreservedly applied a practical solution of its difficulties will be within easy reach.

In Islam the basic principle of the equality of man is recognized and aggressive warfare is condemned. The code of Islam gives full scope to the individual for the exercise of his own independence, together with perfect freedom of action within the prescribed law of *Shariat*. The Holy Covenant of Islam lays emphasis on the recognition of the moral right to equal treatment which has its useful counterpart in the rapid expansion of the Islamic confraternity. The question of superior or inferior beings does not arise, and the faculty of reason is given an enhanced value, for the edifice of Islam rests on rational grounds. There is no place in Islam for racial pride: neither does priesthood in the sense of an intercessory class exist.

The principle of democracy wipes off all claims based upon superiority of race and hereditary rights of succession. It is intellect and merit that count in all institutions governed by the Divine Law of God which is entirely in harmony with the laws of Nature. The best among Muslims are those who are most devoted to the service of Allah in being painfully sensitive to the sufferings of humanity. During the time the Holy Prophet presided over the Republic of Islam, he often stressed the essential fact that he was one among them and claimed no superiority for himself. The only difference, he pointed out, between himself and his fellow-beings was that the choice of God had fallen on him, to transmit His Message to mankind.

An intimate study of the Holy Prophet's life would reveal the fact that he possessed a spotless and unblemished character, his simple ways and gentle disposition earning him the name of *Al-Ameen*, the Trusted. The success of

his mission can be gauged from the tributes of celebrated writers of ancient and modern times. Gibbon and Bernard Shaw have approached him from an altogether different angle not uncritically yet with an admiration that is unbounded. One eminent European writer attributes the practical achievements of the Prophet to that most rare combination in his character of the often conflicting qualities of sweetness and manliness.

With regard to the tolerance which The Holy Prophet exercised, let me contrast the Charter to the Christians with the carnage, savagery and havoc wrought by the Crusaderst o crush the rise of Islam :—

“ In the sixth year of the Hegira, the Prophet granted to the monks of the Monastery of St. Catherine, near Mount Sirai, and to all Christians, a Charter, which is a monument of enlightened tolerance. By it the Prophet secured to the Christians important privileges and immunities, and the Moslems were prohibited under severe penalties from violating and abusing what was therein ordered. In this Charter the Prophet undertook himself, and enjoined his followers, to protect the Christians, to guard them from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed ; no bishop was to be driven out of his bishopric ; no Christian was to be forced to reject his religion ; no monk was to be expelled from his monastery ; no pilgrim was to be detained from his pilgrimage ; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If the Christian should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Moslems were to assist them.”

In the hour of his triumph, the Holy Prophet granted a general amnesty to all, including those inveterate enemies who had plotted and planned treacherously to murder him and so nip the growth of Islam in the bud. He completely changed the character and manner of the people of Arabia within the very brief period occupied by his rise to the sovereignty of Jezirat-ul-Arab, which fact, in the words of Professor Noldeke, was a marvel. Before

the Holy Prophet passed away his parting words were thus recorded : " Muslims, if I have wronged any one of you, here I am to answer for it ; if I owe aught to any one, all I may happen to possess belongs to you," and concluded with the following words of the Holy Qur-án : " The dwelling of the other life We will give unto them who do not seek to exalt themselves on earth or to do wrong ; for the happy issue shall attend the pious."

The Muslims of this age have much to learn and appreciate about the contributions of Islam to the making of the modern world, and her rich legacy is still a gift of ours if we can only cultivate the same amount of zeal and devotion in rekindling the fire that once gave light to the whole world. Let us resolve faithfully from to-day to follow in the foot-steps of our Holy Prophet, whose life has been an embodiment of service and sacrifice, directed towards the elevation of man from fellowship with the beast that perish to the borders of divinity. This is the greatest and the noblest mission that Islam can offer for the salvation of mankind.

THE PROPHET'S CONTRIBUTION TO THE SCIENCE OF WAR

BY MUHAMMAD ALI AL-HAJ SALMIN

Such scrappy information as exists concerning the Prophet's contribution to the science of war is supplied by German Orientalists ; but their contribution to our knowledge, after all, is far from being exhaustive or correct, or in any way analogous to what could have been gathered from original sources and contemporary authors. Muslim Generals and Army Commanders, who are better fitted for the treatment of such a subject, should long ago have supplemented, with full and proper detail, the meagre account of German Oriental Scholars who have devoted themselves rather to enlarging upon the Prophet's successors, and in giving

particulars about the Muslim monarchs. This great Commander's permanent and precious contribution to the science and ethics of warfare is worthy of a careful study—a Commander who fought to win, a Commander who had only a small army, and whose main weapon was an extraordinarily invisible strength of the spirit.

It is necessary, by way of contrast, first to note the military systems that were in vogue in Rome and Persia. The Roman Empire and also that of Persia had found it necessary to keep continually in service a regular number of paid soldiers, called mercenaries, for purposes of defence and for fresh conquests. Of course, nobles and members of the aristocracy were the commanders of such armies, besides what there was of the national militia, raised from the people, it being the duty of every individual citizen to bear arms in times of national crisis. The system of conscription was also in vogue, but here I am specially concerned with the permanent or standing army system, the army of mercenary soldiers who sold their lives for money. The average morale of such an army can more or less be guessed, since they only fought for money, not from patriotic or selfless motives. Such a system cannot, of itself, be the forcing ground of military virtues, rather, in such circumstances, the warlike spirits can be sustained only through vice and indulgence. In such a soldiery self-control and obedience cannot be looked for. Therefore, they gave free vent to lust and animal passion. Plunder and murder were to them second nature, and they carried fire and sword wherever they went. Their average life in barracks was even worse than during active service, and this was natural enough for it was an exotic and artificial, not a national, system which alone can instil the nobler human instincts.

In sharp contrast to this anti-national and barbarous system, the Holy Prophet was able to create a truly national army of Muslims, by making it the duty of

every Muslim to defend the motherland. He laid it down as a principle that no country had any justification to attack or invade another. He prohibited aggressive wars. He fought only unavoidable and defensive wars for the higher Cause—the vindication of Truth and Righteousness. For this reason a regular army of paid soldiers was unnecessary. Here was nothing of the savagery and brutality which characterised the Roman and the Persian armies. On the other hand, the Prophet infused into the minds of his Muslim soldiers—the soldiers of Allah—all the higher virtues of bravery, patience, endurance, steadfastness and chivalry. These soldiers fought for Islam, undergoing with remarkable endurance untold sufferings, privations and persecutions. They were a mere minority, a handful always fighting against odds, ill-equipped and ill-provisioned, yet ever emerging victorious. The Prophet's successive and decisive victories against overwhelming numbers with the small forces at his disposal are among the marvels of military history, showing, as they do, that he achieved all these things through sheer moral preponderance and virtue, and that spiritual force must always ultimately triumph over mere brutal and perverted physical strength. There was a world of difference between his army and other armies; but that it should have been free from all the vices inseparable from military life speaks volumes for the high standard of moral excellence that the great leader was able to create, as will appear from the following facts.

We have seen how in Rome and Persia the soldiers' fighting and warlike spirits were kept up by drink, gambling, hunting and the like, which were intended to make them fearless and courageous, hence they could not be other than barbarous and brutal, leading an utterly irresponsible life and careless of consequences. Even in the present-day military system, drink is an important item. But the

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Prophet's Muslim soldiers were fighting wars of most serious import, wars to defend the religion of Allah, and the great Commander kept up their spirits through religious zeal. He forbade drink, gambling and all other vicious and frivolous habits, and his noble band could fight for days together, undergoing patiently privation and starvation.

This great organizer of armies forbade plundering and looting altogether. During a period of ten years, while the Muslims were fighting battles by the score, these things were never once heard of. Consider the measure of self-control and discipline which must have been theirs and the mighty inspiration emanating from their great leader; consider, too, their lofty ideals. The whole of Mecca lay at the feet of the Prophet, the Mecca that had persecuted him and his faithful followers beyond measure. It would have been quite natural and legitimate for the conqueror and his army to take full advantage of their position, and wreak a grim vengeance on the Meccans who were and had been their bitterest enemies. A Cæsar or Napoleon would have entered the town in triumph, and a general massacre, pillage, and looting would have followed—quite a legitimate procedure according to the ordinary military ethics of the time. But note the unparalleled magnanimity of the unparalleled leader, and also the unparalleled spirit of discipline among his soldiers. Mecca was left untouched, the Mecca which had driven him to Medina and to war, the Mecca which had been the root of all his troubles. To those people he said:

There shall be no reproof against you this day; Allah may forgive you and He is the most Merciful of the Merciful.¹

Is the like sublime conduct recorded of any other leader and his men. Was not the Prophet then a military genius in the purest and deepest sense of the

¹ The Holy Qur-án, 12: 92.

words. The conquest of Mecca is one of the imperishable chapters in the military history of the world. It was no wonder that the same magnanimous spirit was exhibited by him and his men after the battle of Honein, when they released unconditionally about 6,000 captives who would have been their legitimate booty in the war. In brief, within a period of ten years he had wrought wonders, he who had had no place wherein to lay his head, who had to flee for his very life, returned triumphant to the scene whence he had fled. One can hardly fail to detect the genius behind these stirring and dramatic incidents.

It was the Prophet who taught the world the right use of the sword, the sword wielded not for aggression and self-glorification, but for righteous and humanitarian purposes. Says Khwaja Kamal-ud-Din in his book *The Ideal Prophet*: "I, however, maintain that at times it becomes one of our highest humanitarian duties to unsheath the sword. We cannot conscientiously stand aside as indifferent spectators when the liberties of an oppressed people are being trampled upon, when religious freedom is at stake. There do arise situations when the use of arms becomes an unavoidable necessity. But arms have often been used, and it was the duty of a Prophet from God to tell us the right occasion when the sword can be wielded."

Muhammad allowed the use of arms under the following circumstances :—

1. To preserve a House of God from destruction.
2. To establish freedom of conscience. No man has a right to force his faith down the throat of another. It is man's duty to take up the sword against every sort of persecution that threatens freedom of conscience. A Muslim must fight even against another Muslim, if the latter is oppressing even a Jew or a Christian.

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3. In self-defence.

4. Yet hostilities must be suspended when the enemy sues for peace.

The Prophet was mainly for peace, his aim was always to avoid warfare as far as possible and, as has been pointed out, he used the sword only in a righteous cause. This is amply proved from the fact that all his wars were purely defensive, and never aggressive. The treaty of Hudaibiyya only too clearly shows how he stood for avoiding unnecessary warfare, how he was ready for a compromise even though it might cost him dear, faithfully following his principle and the Quranic injunction which says :—

And if they (the enemy) incline towards peace, thou shalt also incline towards it.¹

The Prophet introduced into his military system certain practical reforms which were calculated to raise the general moral standard of the army.

He made the soldiers lead a simple and hard life, inducing them to save their money and energy, preserving the same for good causes. Squandering money and frittering away energy are bad habits inherent in professional soldiers who are for the most part of a "don't care" nature.

2. He engendered among the Muslims a truly national and republican spirit, making the humblest realise that they were part and parcel of the state. Therefore they identified themselves completely with the interests of the state, feeling keenly for its loss, and largely contributing to its glory and gain. One cannot expect this sort of spirit from mercenaries.

3. The Prophet created a taste for the true military life, and directly inspired his men with courage and bravery by himself taking an active part in all their

¹The Holy Qur-án, 8 : 61.

military and physical exercises. His personality and personal example were a perennial fountain of unfailing inspiration.

4. He had a regular military organization; the whole army was divided into so many units, each unit being under the direct supervision of a chief who was responsible to him for that unit. His army was not a mere rabble, it was well-disciplined and well-organized, for this practical man had those natural and true military instincts, and ennobled the whole system with his high ideals.

5. He had proper arrangements for the comfort of the sick and wounded in battle. There were women nurses for this purpose, and thus to women also was given the opportunity of contributing their quota of help in the struggle.

6. He had an organised and regular way of providing for the expenses of his army. Every Muslim, rich and the poor alike, had to contribute proportionately and according to his means to the *Bait-ul-mal*. He did not put the burden of army expense on the poor alone. It was an equitable and just arrangement, for the soldiers were fighting for the cause of the whole country, and it was right that the whole country—that is, all classes—should contribute justly to their upkeep. Through this system too, the Prophet made proper provisions for the relatives and dependants of those killed in war. He made the state mainly responsible for the proper maintenance of its army, whether the soldiers were engaged in fighting or not, for food was essential at all times to maintain health and strength.

To study minutely and carefully the wonderful military organization of the Prophet is to understand the life and career of a born leader of men, a born commander whose lot it was to evolve a thoroughly practical

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military system. His ethics of warfare is a glorious chapter by itself from which modern nations may derive many valuable lessons regarding the ideal military organization. He fought to win; he had always to face an overwhelmingly large army with a handful of men. The very number would have stunned another man. Yet he inspired his followers with unshakable faith in the righteousness of his cause. His triumphal entry into Mecca without shedding a drop of blood, would have done credit to any military commander. It was the triumph of the spirit over brutal force. He fled and fought for Allah, and His Cause eventually triumphed. Thus the Prophet, being Allah's Great Commander, is one of the greatest commanders in the world's history.

TWENTY YEARS AGO

AT THE FEET OF MUHAMMAD¹

By DR. AMEEN NEVILLE J. WHYMANT, PH.D. OF OXFORD

The stars shine clear o'er the desert wide,
The moon smiles down in peace,
And the gossamer veil of eventide
Gives night from day release,
And on my ear fall words so fragrant and sweet :
At the feet of Muhammad East and West meet.

The Yogi and Swami, Rishi too,
Bow to Allah the One.
And Christian and Buddhist and Hindu
Unite when day is done,
Together to pray and together repeat :
At the feet of Muhammad East and West meet.

While clearly the Mosque lamp is burning.
Their voices whisper low,
In the tongue of Romance and Learning,
The truths that all men should know.
Then let us arise and the new message greet :
At the feet of Muhammad East and West meet.

¹ *Islamic Review*, November 1914.

ACRIMU-AL-HIRRAH !—RESPECT THE CAT¹

By H. MUSTAFA HENRI M. LEON, PH.D, LL.D.

Hast heard the story, how one summer's day,
Within a mosque a cat once hap'd to stray,
Just at the time God's Prophet had gone there,
To make, as was his wont, the Zuhar prayer ?
With measured tread, it step'd with noiseless feet,
And, 'fore God's Prophet, calmly took its seat,

And purring gently, sat there calm and still,
Afraid of naught, suspicious of no ill,
When lo ! by Allah's will, e'er wise and good,
The cat was seized with pains of motherhood,
And 'twixt its pangs, common to all of earth,
There in the mosque, to kittens three gave birth.

"Remove the brute," then loudly one did cry,
"To thus pollute the mosque, sure it should die."
"Say not such words," God's Prophet then did say,
"Remove it not, in peace let it here stay,
"Do not a thing its feelings now to jar,
"Respect the cat, *Acrimu-al-hirrah* !"

This cat hath only done that which it should,
And hath performed its work of motherhood,
What Allah hath decreed for all the race,
As Nature's law, sure can be no disgrace ;
And Muslims learn from this the lesson, that
Allah doth teach to all, Respect the Cat !

Thy father honour, and thy brother love,
Protect thy sister, but of all above,
Respect thy mother, she it was who bare
Thee in her womb, and lavished on thee care
Known but to Allah ; Muslims think of that,
This cat a mother is, "Respect the cat !"

JUST OUT

By THE LATE KHWAJA KAMAL-UD-DIN

The Ideal Prophet, *Third Edition* .. 5s.

The Sources of Christianity, *Fifth Edition* .. 4s.-6d.

What is Islam ? By Habibullah, J. W. Lovegrove 1s.

¹ *Islamic Review*, December 1914.

THE PROPHET OF PEACE

THE PROPHET OF PEACE

BY S. M. RAHMAN, M.L.C.

The wanton misrepresentation of the teachings of the Holy Messenger of Arabia is the most dismal chapter of modern history. To those who have studied the life of the Holy Prophet through tainted sources, the caption of this article is likely to sound paradoxical. It is a sad commentary on the so-called era of enlightenment that the religion whose very name signifies peace and which heralded the dawn of human brotherhood should be looked upon as an embodiment of intolerance. The reason for this perverted and myopic perspective of the history of Islam is not far to seek.

The practical appeal of the simple Islamic creed, which was a reaction against the impracticable asceticism of Christianity and its elaborate ritual, had a quick, wide and far-flung appeal. This phenomenon naturally induced people to ascribe the extraordinary success of Islam to the sword.

The facts are, if one cares to study them, that when Christianity was waging wars for the sole purpose of subjugating the surrounding nations, when the followers of Jesus Christ were burning alive people for their belief or disbelief, when Inquisitions were the order of the day in Europe, Islam preached a philosophy of tolerance, which evokes our admiration, even to-day. The wars waged by the Prophet were always launched upon in self-defence. The Holy Prophet had commanded his followers to draw the sword only when it became imperatively necessary for self-protection. A few Qur-ánic verses, which are given below, will convince every reasonable man that toleration, good-will and amity with the non-Muslims were unequivocally ordained by Islamic Scriptures :—

Let there be no compulsion in Religion ; now is the right way made distinct from error.

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And say to those who have been given the Book and the illiterates (those who need guidance in the path of God) : Do ye accept Islam ? Then if they accept Islam they are guided, but if they turn aside, then upon thee is only to preach, and Allah sees his servants.

Reville not those who call on besides Allah, lest they in their ignorance spitefully revile Him.

Say : O ye people, now is come to you the Truth from your Lord ; whoever is guided, is guided only for himself and whosoever goeth astray, doth so only against himself.

Call to the path of thy Lord with wisdom and goodly exhortation and have disputation with them in the kindest way.

But : say " This is the Truth from your Lord," so let him who will believe, and let him who will disbelieve.

But if they turn aside, we have not sent thee over them as a guardian ; " upon thee is only to preach."

Nor art thou over them to compel ; but warn by the Qur-án who fear the threat.

Then withdraw from him who turns his back upon Our Warning and desires only the life of the world.

And among every people we have raised a Messenger.

There is no nation but there has passed among them a warner.

We have sent no Apostle but with the Language of his people, that he may clear up his message to them.

Already we have sent Apostles before thee, and of them are some of whom we have mentioned to thee and there are others of whom we have not mentioned to thee.

Say : we believe in what is revealed to us and what has been revealed to you, and our God and your God is one.

Even if certain Muslim rulers did not adequately honour and strictly observed the above-mentioned principles of toleration, Islam cannot be blamed. There is no religion in the world whose preachings and precepts have been strictly followed by its followers. You cannot judge the teachings of a Prophet by the actual practices of his numerous votaries and followers. If we were to judge every religion by this unattainable standard, it would be found that Christianity, Buddhism and Hinduism, in fact all the great religions of the world, have been utter failures. Who does not know that the religion of

Christ was meant to be a religion of peace ? How far his followers have followed the exhortations of the Prince of Peace, is evident from the countless bloody wars that dye the pages of European history. The first principle of Buddhism was *Ahimsa* and, even the man in the street knows how extensively *Himsa* is practised in Buddhistic countries like China and Japan. Bhagavat Gita preaches a sublime philosophy of action. It teaches the aspirant to lift himself from the lower levels of renunciations, where objects are renounced, to the loftier heights, where desires are dead and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life. While this has been the principle sermon of the Hindu Scripture, the Aryan mind has been busy, through the ages, in metaphysical speculations. As has been aptly described by a well known poet :—

The East bowed low before the blast
In silent, deep disdain
She let the legions thunder pass
And plunged in thought again.

It is preposterous to think that Islam or any other religion, whose sole object is the dissemination of its doctrines, can afford to preach intolerance. Bodies may be kept down by the sword for some time, and history teaches us that it is not possible to do even this for all time ; but it is impossible to control the minds of men by sheer brute force. At a time when Europe is making every effort to bring about a *cordiale entente* between the nations of the world, it is necessary to clear our minds of all the exaggerated notions of Islamic intolerance, for without understanding the truths of the great Faith of Asia and Africa mankind cannot attain peace.

THE CHIEF OF THE PROPHETS

By

SYED M. H. ZAIDI

Muhammad was born in the city of Mecca, on the 12th of Rabi I, corresponding to the 29th of August of the 570th year of the Christian era. The Prophet was of high birth, being of the family of Beni Hashem, the Princes of their country, the noblest of the Qureish tribe of Arabia, which for several descents together had been the chief ruling tribe of the country. His grandfather was the custodian of the Kaaba. Such was the family in which the Holy Prophet of Islam was born.

He was fatherless from birth, he lost his mother when only six and his grandfather when he was hardly nine. Notwithstanding his high birth and noble parentage he was thus left poor, an orphan boy. He was adopted and brought up with utmost care and tenderness by his uncle Abu Talib who took him to Syria on a commercial expedition of a thousand miles by camel caravan at an age when a child is expected to be sent to school for acquiring knowledge, receiving training. But he was doomed to stumble down in deserts. Camel-tracks in the sand were his only alphabet, and the tales of raiding and briganding of merchants and might of Arab tribes, told round the caravan fires at night, his only history and adventure book.

While on a halt at Busara, he met Buhaira, an Arab monk of Christian faith, who, fixing his scrutinising gaze upon the young traveller, was so wonder-struck by the signs of future grandeur and splendour of his intellectual and moral qualities that he at once recognised in the orphan boy the future saviour of mankind. Accordingly the monk impressed his convictions on Abu Talib saying: "Return with your young charge, protect him from Jewish treachery and guard him from the machinations of his

enemies; for great dignity awaits your nephew and truly he is born to achieve great things."

Just at the birth of Muhammad, his mother's brother, who himself was an astrologer, predicted that Muhammad would rise to a vast power, build a mighty empire and establish a new faith among men.

The predictions of his maternal uncle, the convictions of the Christian monk, the prophecy of Jesus Christ and the Prayer of Abraham were fully justified in the event of Muhammad's becoming the chosen Messenger of God, to redeem humanity from sins and ignorance, unite the discordant heart of Arabia as the heart of one man and teach to the world that "There is no Deity but Allah."

Under the tender care of his uncle Muhammad grew up a handsome boy, and his most amiable qualities and sweet and gentle disposition won him the affection of all who happened to come in contact with him. But from his early youth he was quiet and reserved, thoughtful and of reflective mind and given to pensive meditation. When his companions wished him to join them in their amusements, he would say: "Man is created for a nobler purpose than indulgence in frivolous pursuits."

In the prime of manhood he was handsome and of proper stature, square-built and sinewy, joints well-knit together, with hands and feet large, shoulders broad, and the chest open and wide. He had a firm and healthy constitution, and was uncommonly strong and vigorous. He was of spare figure, carrying presence with it, of majestic aspect, comely presence and an engaging address on the whole. His head was massive and well-shaped, his forehead noble and high, broad at the temples and across it, down to the eyebrow ran a prominent vein, a feature of the Hashemites, which used to swell and throb when he was angry or excited. He had a frank oval face, marked and expressive features, brows noble, arched and joined; a

Napoleonic nose, finely chiselled and attenuated at the end. His eyes were large, black and piercing, full of the lustre of the light of prophecy, and his peculiar magnetic power, and fringed with eyelashes dark and long. His cheeks were thin and ruddy with robust health, and mouth large and flexible, indicative of eloquence with graceful smile; and the teeth pearl-white and regular. His neck was long and well-moulded which rose like a pillar from his ample chest; his hair was jet-black, soft and curly and fell down to his shoulders; and his voice sweet and sonorous. He had a beard long and full, and moustache that added dignity to his appearance. His complexion was very fair and ruddy, and his skin clear and soft. He was in his steps quick and firm like that of one descending a hill, and when he walked he made use of a staff after the manner of the prophets.

Now as to his moral and intellectual perfection, and natural gifts and virtues. He was a man of attractive personal attainments with beautiful qualities; he had an acute and sagacious wit, powerful retentive memory, quick apprehension, vivid imagination, a calm and equable deportment, majestic mien and bearing, a patriotic spirit and steadfast perseverance, a genius to command and exact obedience from equals as well as inferiors; he had an undaunted courage, serious, sincere character, capable of real amiability, a very acceptable address, elevation of mind, delicacy and refinement of feeling. He was simple, kind and tolerant in his domestic life, attractive in his manner, sympathetic with those in trouble, kind and considerate to his friends and family, and a tender father and a generous husband. He was a man of excellent judgment, sweet and pleasant in conversation, inoffensive in behaviour towards his friends, and of great condescension towards his inferiors; he was very courteous both in giving and receiving visits and he was a very great lover of children; he would stop them in the streets, pat them on

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their little heads, speak a few kind words to them; he expressed disgust at a man who having ten children declared that he had never kissed one of them, and he hated nothing more than lying. He was in fact a solid, dependable, brotherly, genuine man, affectionate and magnanimous and austere in his religious practices, brave and zealous with a clear conception of the work that lay before him, and he was above reproach in his personal and family conduct. Usually he was grave and dignified, taciturn and reserve, yet he indulged in pleasantries and in congenial company he did unbend and enter into the social pleasure of his family, friends and disciples alike. He was sober and abstemious in his diet, and with no magnificence in the matter of dress which was always of cotton and sometimes of wool, often coarse and patched. He abhorred strong drinks. He was very scrupulous about personal cleanliness and ablutions. He had the genius alike to influence the learned and equals and command the illiterate and inferiors, and soothe the great men with praise and relieve the poor with gift. His applaudable commanding presence, his ready eloquence, and charming aspects always engaged on his side the attention of public and private audience alike, and he gained many over to his side, as much by the charm of his manners as by the doctrines he preached, and we find that he was able to control self-willed and masterful persons like Khalid and Omar.

His unconquerable will, unshakeable resolve, fixedness of purpose, thorough-going perseverance, unyielding persistency, indomitable spirit, interminable patience, calm endurance, irresistible courage, and the stamp of the nobility of character that he bore, mark the special features of the life of that Great Arabian Prophet.

His admirable politeness to the great, his applaudable affability to the humble, his dignified demeanour to the

presumptuous, his universal benevolence and courtesy, his equable treatment to friends and strangers, the powerful and the weak ; his respectful attention to the rich, his generosity to the poor, naturally endeared him to those who came in contact with him, and procured him respect, admiration and applause.

His uprightness of character, and correctness of demeanour and his honest dealings with the people won him the love of friend and foe alike, and exalted him over the rest of his countrymen so that by common consent he was called *Al-Amin*—The Faithful, The Trusty, long before he became the chosen Messenger of God the Almighty. In short, from the standpoint of physical and moral purity, natural gifts and qualities, Muhammad was in every sense the essence.

Muhammad began his prophetic career when he was 40 years of age....In order to realise the stupendousness of his work it is necessary to have a knowledge of the condition of Arabia of his times. He came at a time of much mental agitation in Arabia. The Arabs and the Jews outvied each other in superstition, idolatry and moral depravity. The greater part of Christendom was steeped in abject credulity. Belief in the illogical supposition that 3 is 1 was considered to be the sole means of salvation. The Church of Christ was rent by factions, and false teachings prevailed. The world had in fact entered the Church. Muhammad lived at a time when Christianity was a flower that had been plucked to adorn the temple of idolatry. Not only were the nations sunk in idol-worship, but Christianity itself had become so contaminated with paganism that a mere lip acknowledgment of God was confounded by the false declaration that God was a trinity of persons, in plain words, that there were three gods: a doctrine which is as idolatrous as belief in any of the pagan deities. Not only

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had the Kaaba within it 360 idols affording the worshippers a separate god with every new sun, but each tribe had a battalion of other images and fetishes which served the purpose of a family or personal deity, and in addition to these people approached reverentially every white and beautiful stone they chanced to come across. They worshipped the sun, the moon, the stars, fire and water and heaps of sand where stone could not be found. In short they worshipped anything that appealed to their imagination and sought a god behind every natural event. To the independent haughty Arab, there could be no law, for they yielded to no rule, no government, no justice; for they acknowledged no supreme authority, and roved through boundless desert and enjoyed unfettered freedom. And there could be no progress, for there was no plan acceptable to these Arabs, full of cunning and subtle knavery, the untamable race of all the world, wild haters of towns, dwellers of wilderness, who despised and scorned the very comforts of a civilised life. This was the state of affairs in Arabia—the blasphemy against God, the degenerate Christianity of his time and the polytheism of the Arabs—among which he lived. The unmitigated evil of the fetish worship, social evils such as the burying alive of girls, and promiscuous sex relations, the tribal blood-feuds and wars, the rough and dangerous life of fervour and fighting, looting and brigandage, and consequent national weakness of his own people aroused the gentle soul of Muhammad and set him abrooding gloomily over these evils prevalent at the time.

Now in considering distinctly and briefly as to how Muhammad shaped the destiny of his people by civilizing the Arabs in as many tens of years as Christianity required thousands to civilize its Teutons; and how the seeds were sown almost of every development political, intellectual, moral and spiritual; and how the religion was established in the unprecedented period of twenty years, without the

aid of any royal patronage and support; how without parallel in the history of humanity the rapid victorious spread of Islam was effected; why Islam met with so unexampled a reception in the world; why multitudes of converts swelled the ranks of the faith—one has but to refer to the simplicity of the creed which has been ever a part of its charm—the pure, rigid, austere monotheism—a belief in the One absolute God, which alone renders Islam feasible—free from priestcraft or elaborate doctrinal trappings; the noble doctrine of the duty of man to man, of man to lower creatures; and the universal peace, kindly feeling and good-will towards each other that it teaches; the profound conviction of the Unity of God that it creates in men; the fraternity, the republic of equality of all men, irrespective of colour, race, nationality and class; the equal support and consolation and peace of mind that it so unreservedly gives to all who believe and confess; and the sobriety, general good and admirable morals which it inculcates; the genuine conviction kindled by the spectacle of its victorious strength; its moral and spiritual stability; its chastening and ennobling ideas; its calling into activity many of the noblest forces in the nature of men; and on the whole patriarchal piety and moral rectitude of the believers which are the strongest recommendation to the seekers after truth and are among the most obvious forces at work in the religious and missionary activities of Islam whose system, as a whole, is capable of lending itself to a very vital force of religious life and has a commanding appeal to its immense range of followers, the appeal of loyalty to a man, to a message, and to a brotherhood.

The last and the mighty proclamation of the Great Arabian Prophet, the very essence and personification of centralization and concord, was that “an Arab has no superiority over a non-Arab, nor has a non-Arab any superiority over an Arab. You all are the children of

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man, and man sprang from the dust. Every Muslim is a brother unto another Muslim ; all Muslims are brethren."

It is a tribute to this message of human equality and of human fraternity that Islam has no sects diametrically opposed to each other like other religions, say, Christianity, which has now well over four hundred sects. The sole nursery of lofty thoughts and noble actions lie in the conception of the equality of man before God, and it was Islam that at last conceived it first. All creatures that are made by him are brothers bound together by indivisible kinship. Islamic fraternity has an international spirit and if ever the impossible becomes actual it does become by its marvellous touch. Islam gave in the ultimate form the most perfect description of brotherhood, the equality of all men, pulling down one and all barriers of rank and of race, of birth and of breeding.

No student of religions with profundity of knowledge and convictions would find the same spirit of equality in other religions. We see the present day facts that among the Hindus a rigid caste system is rampant everywhere. They believe that the people of certain caste are born from the head of the Creator, others from the hands and feet and some from limbs which it would be indecorous and indecent to mention here. In Judaism and Christianity, which claim sisterhood with Islam, we find that the former rejoices in considering the Israelites only to be the chosen people of God while in the latter a particular terminology "native Christians" is coined by the Christian priests to distinguish them from their more lucky brothers who were born in Europe.

Colour or race, make no difference to it. Islam, in fact, is above all such petty differences. She draws no hard and fast rules, has no such violent antipathies, bigotries and prejudices as Christendom or other religious systems. Colour in her eyes is no disgrace, no bar to

God, much less, therefore, to human fellowship and assimilation.

* * * * *

Muhammad is an historical character. We know him as a neighbour, a father and a son. We know him as a husband, a businessman, and a friend—no truer friend than Muhammad ever lived—who was never first to withdraw his hand from the grasp of another who offered him his. We know him as a teacher, a reformer, and a master whom it was alike impossible to disobey and impossible not to love and who wept like a child on the death of his faithful servant. We know him as a gentleman, a warrior, and a general. We know him as a noble, a saint and a prince, but above all petty differences and superior to titles and ceremonies. We know him as a camel driver, as the *Al-Amin*, and as the Prophet, but he never claimed the power of working miracles; we know him as a legislator, a Cæsar and a Pope but he was Pope without Pope's pretensions and Cæsar without the legion of Cæsar, without a standing army, without a body guard, without a palace, without a fixed revenue. If ever a man had the right to say that he ruled by a right divine, it was Muhammad; for he had all the power without its instrument and without its support. Further, we know him as a man of uncommon genius, poor by his own choice so that when lord over the whole of Arabia he did not even build a brickhouse for himself. Personal ambition and aggrandizement never entered his mind, lordly airs he never assumed, nor personal services he ever demanded. From the beginning to the end with the simplicity natural to a great mind he loved to perform the humblest of the offices of his daily life. Just imagine, the Lord of Arabia tended the flock, milked the goats, swept the hearth, kindled the fire, patched the garment, and even mended his sandals. Dates and barley bread were his usual fare, and milk and honey all his luxuries. His frugal hut and the leathern

mat to sleep upon were all his household appointments and the luxury and splendour of an Oriental despot; we know him as a poet, but illiterate himself, scarcely able to read or write, he was yet the author of a Book which is a poem, a code of laws, a book of common prayer, and a Bible in one, and is revered to this day by a sixth of the whole human race as a miracle of style, of wisdom, and of truth. It is one miracle claimed by Muhammad—his standing miracle he called it, and a miracle indeed it is.

The Holy Qur-án, on the one hand, is most unsparing in its condemnation of debauchery, hatred, calumny and slander, pride, envy, vainglory, falsehood, revengefulness, mockery, hypocrisy, avarice, uncharitable judgment, prodigality, mistrust, and suspicion, bloodshedding, usury, slavery, persecution, polygamy, thirsting after worldly good, and excesses of every description, while on the other hand, it is emphatic in insisting on the virtues of benevolence, almsgiving, liberality, patience, charity without any distinction of caste and creed, temperance, modesty, courage, faith, humility, frugality, straightforwardness, endurance, submission, toleration, mildness, justice, especially towards orphans and widows without respect of persons, filial piety, obedience to divine commandments, gratitude towards God, fidelity to engagements, ransoming of captives, forgiveness of injuries, love of peace and truth, decency in speech, returning good for evil, showing kindness to strangers, and above all the Holy Qur-án enjoins in most emphatic terms that Muslims “should implicitly obey and yield to the ruler or government of the time in observing strictly the laws promulgated.” In view of this Qur-ánic injunction a Muslim taking part in thwarting the government of his time and disobeying the laws of his ruler not only infringes the laws of his government, but also makes a clear departure from his religious obligations, and disobeys the commands of his Holy Prophet, and thereby rankshimself among the infidels.

It is due to these merits that from the Atlantic to the Ganges the Holy Qur-án of Islam is acknowledged as a pot-pourri of pure, elevated and benignant precepts, just and benevolent sentiments, lofty feelings of humanity, fundamental code of theology, legal statutes—civil and criminal jurisprudence—military organisation, a deep moral earnestness, sententious oracular wisdom and elements on which mighty nations and conquering empires can be built up, and the Qur-án is a friend of the poor on the whole.

Furthermore, the Holy Qur-án admittedly occupies the most important position among all the religious books of the world ; it deserves the highest praise for its conception of the Divine Nature ; it is the most widely read of all sacred scriptures on the face of our Globe ; it is the only Book that teaches a rigid and austere and purer and stricter Monotheism than the Books of all the Religious Systems of the Universe and as such “ this book will go on exercising a most potent influence.” Its influence one day would invariably succeed in controlling the lives of all human races as one. It will stand as a stupendous monument of solitary legislation and proclaim the miracle of style and poetic genius of its Author.

I make bold to say that a careful reader of the Qur-án and an inquiring mind cannot come to conclusion other than accept the true and reasonable tenets of the Holy Book of Islam as the most suitable to our time and age ; a man who should observe them would lead a virtuous life. And this is, I presume, the highest ideal of human existence. Islam is more suited to our world than any other faith. Islam has elements in itself that would most adequately satisfy and administer to the exigencies of our time and age. I venture to say that if the world in its wisdom feels the necessity of a religion, Islam is the only rational and peaceful faith that a sane man can accept, and boast of being one of its fortunate votaries.

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We read that every Prophet had a standing virtue, a characteristic of himself to distinguish himself from the masses. But Muhammad in his quality of Prophet united in himself the meekness of Abraham, the sincerity of Moses, the trustworthiness of Ishmael, the patience of Jacob, the humility of Solomon, and the abstinence of Jesus which differentiated him not only from his compatriots, but likewise eminently exalted him above all the famous prophets of the Old Testament or the other prophets the history of humanity has ever known.

Thus Muhammad is manifold founder of a nation, of a religion, of an empire, and of a republic of Islamic fraternity. He established for the first time in history a united Arabia, founded an empire with self-supporting elements and strength in itself; he established a religion—Islam—with a book, the Qur-án, the Muslim Gospel, which is the glorious testimony to the Unity of God, and whose creed is free from ambiguity or suspicion.

Muhammad stands unparalleled on the pinnacle of renown as a man, as a hero, as a saint, as the most successful of all the prophets and religious personalities, as the chosen and the seal and the last of all the prophets.

If only one of the many reforms, for example, the Islamic Brotherhood, inaugurated by the Holy Prophet of Islam were to be taken into consideration, his being the true benefactor of mankind must be admitted by all; and the Great Arabian Prophet must be loved and honoured by all for his valiant championship of "*making brutes men and men divine.*"

MUHAMMAD'S APOSTLESHIP

Before discussing the validity of Muhammad's claim to Divine mission, we must solve the question, "What constitutes the real criterion of Apostleship?" Broadly speaking, two criteria of prophethood have been prevalent in the world :—

(1) Performance of miracles by a claimant, *i.e.*, if he displays super-human actions, we are led to believe that he is divinely gifted and hence he is a messenger of God.

(2) Reasonableness and purity of a claimant's teachings and actions, *i.e.*, if we by an impartial examination of his words and deeds come to the conclusion that he stands for a right cause and guides humanity or a section of it to a right course in all spheres of life, then we pronounce our judgment in favour of his claim.

Needless to say that the second criterion takes a more rational view of the case than the first. The first which is liable to a variety of objections (such as, counterclaims by magicians and sorcerers, etc.) will hardly be accepted by the modern world. The second may, therefore, be taken as a safe criterion of prophethood.

Muslim doctors and divines are also divided on the question of the criterion, some favouring the first and others the second. Razi says :—

Believers in prophethood are divided into two groups. One holds that miracles prove a man's claim to apostleship, whereas the other maintains that we should first set up a criterion of truth both with regard to belief and observances and then we should see whether the man in question seeks to guide the people to the right path, and also whether he is capable of influencing them in the choice of right. If he satisfies the above condition, we are led to believe that he is a true prophet.¹

Ibn-i-Khaldūn in his well-known *Muqaddama* (Prolegomena) divides mankind into three classes :—

(1) Perfect beings who are divinely gifted and have successfully realised the aims of life and reached the Destination.

¹Matalib-i-Āliyah.

(2) Middle-class people who are travelling along the road leading to the Destination.

(3) Worthless men who are at a standstill or have gone into degeneration.

Naturally, Divine messengers belong to the first class of mankind. They having reached the Destination take up the noble task of leading the masses to the right path and guarding them against evil.

After keeping in view the true criterion of prophethood as discussed above, the question "Does Muhammad satisfy the conditions of prophethood?" becomes easy of solution; provided, of course, we study his life and teachings in an impartial and unprejudiced manner and without any personal and racial considerations.

A comparison of the Pre-Islamic condition of Arabia in all its aspects with the condition obtaining there at the time of Muhammad's death will undoubtedly convince even the most stubborn critic of the genuineness of Muhammad's claim to the Divine mission. Can there be any shadow of doubt about the prophethood of one who, himself unschooled and unlettered, reformed the character of one of the most licentious peoples on the face of the earth, who purged Arabia of all its evils and vices, who grouped together the warring camps of the Arabs into one great commonwealth, who established one Universal Brotherhood with One God to worship, one Code of Law to follow, who purified the mode of living introducing decency and nicety in every walk of life, who clearly defined the standard of morality, who equalised rights and privileges for men and women, and last but not the least who regulated human life in all its spheres in the most rational and practical way?

I may refer here only to one aspect of the life-career of the Prophet of Islam, *viz.*, sense of equality and absence of self-exaltation. Muhammad was born as a poor orphan

and died as an undisputed master of Arabia. Between these two extremes he had to pass through various stages of life, but history testifies that at every stage he was one and the same. We do not find a grain of difference between Muhammad the Orphan and Muhammad the recognised leader of the land. Humility, purity and sanctity characterised every turn of his life.

An obedient son, a devoted husband, an affectionate father, a faithful companion, a sincere friend, a successful leader, a thorough gentleman and above all a practical man, he inspired respect and admiration even in the minds of his bitterest enemies. The late Khwaja Kamál-ud-Din of Woking fame rightly observes in his masterpiece, entitled *The Ideal Prophet* :

Muhammad is the best exemplar, and, I may say, the only Prophet who himself worked out all principles he taught to others. Whatever he taught to others, he practised himself.

One of the chief causes of the rapid success of Islam was the absence of distinction between the Prophet and his followers. Muhammad was both a leader and a follower, a commander and a soldier. Never did he issue any order which he himself did not carry out. It is natural that we are tempted to follow a leader who is one of our own rather than one who is above us and beyond our reach. Jesus poorly failed in his mission, simply because he appeared or was represented as super-man, and the people found it impossible to follow in his footsteps. We can adore a super-man, we may even worship him; but we cannot possibly follow him. Muhammad repeatedly warned the Believers against paying him more respect than was due to him. God says in the Qur-án :—

Say (O Muhammad) verily I am a man like unto you (and) it is revealed to me that your Lord is One.

This is why we find that Muhammad issued repeated warning against the practice of "prophet-worship." In

one of the Traditions he is reported to have said :

Do not respect me in the way in which the Christians respected the son of Mary. Verily, I am Allah's slave ; and speak of me as the slave of God and His Prophet.

This unequalled amiability and humility of the founder of Islam was not confined to the fold of the Believers only. Non-Muslims were also entitled to the same generous considerations of the Prophet. Hardpressed by tortures and persecutions at the hands of the infidels, the Believers requested the Prophet to invite the Divine wrath upon the persecutors ; but he replied magnanimously saying : “ I have come here as a blessing to humanity, not as a curse.”

A European Muslim, formerly a Christian, in the course of an article entitled “ Islam, My Only Choice ” published in the *Islamic Review*, says :—

My surprise knew no bounds when I began to read of Muhammad. Like a panorama the events of his life passed before my eyes one after the other. From the cradle to the grave everything of note in his life is narrated and preserved in a well-authenticated record. I was amazed to find in him an assemblage of the best of characteristics so rare in others. I am at a loss to understand how he could unite in himself all the best qualities of discrepant characters. He is meek and at the same time courageous ; modest as a maiden but the bravest of the soldiers on a battlefield. While with children, loved for his playfulness and endearing talk to the little ones ; when in the company of sages and old men, respected for his wisdom and farsightedness. Truthful, honest, trustworthy, a reliable friend, loving father and husband, a dutiful son, and a helpful brother, Muhammad is the same man whether in adversity or prosperity. In short, judge Muhammad from whatever angle of human character you will, and he is nowhere wanting.

The late Syed Amir Ali while describing the events of Prophet Muhammad's life at Mecca says in his *Spirit of Islam* :—“ We have seen this wonderful man (Muhammad) as an orphan child who had never known a father's love, bereft in infancy of a mother's care, his early life so full of pathos, growing up from a thoughtful childhood to a still more thoughtful youth. His youth as pure and true as

his boyhood ; his manhood as austere and devout as his youth. His ear ever open to the sorrows and sufferings of the weak and poor ; his heart ever full of sympathy and tenderness towards all God's creatures. He walks so humbly and so purely, that men turn round and point 'there goes *Al-Amin*, the true, the upright, the trusty.' A faithful friend, a devoted husband ; a thinker intent on the mysteries of life and death, on the responsibilities of human actions, the end and aim of human existence,—he sets himself to the task of reclaiming and reforming a nation—nay, a world, with only one loving heart to comfort and solace him. Baffled, he never falters ; beaten, he never despairs. He struggles on with indomitable spirit to achieve the work assigned to him."

MUZAFFAR-UD-DIN NADVI.

THE MERCIFUL MUHAMMAD

BY KHWAJA SALAH-UD-DIN AHMAD

And not alike are the good and the evil. Repel (evil) with what is best, when lo ! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty fortune. And if an interference of the devil should cause you mischief, seek refuge in Allah, surely He is Hearing, the Knowing¹.

And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah, surely He does not love the unjust. And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame). The way (to blame) is only against those who oppress men and revolt in the earth unjustly, these shall have a painful chastisement. And whoever is patient and forgiving, that most surely is of the affairs the doing of which should be determined upon.²

¹ The Holy Qur-ān, 41 : 34—36.

² *Ibid*, 42 : 40—43.

Muhammad stands out prominent in having successfully established the unity of Allah. It implies two most difficult operations : eradicating idolatry of long standing which had become part and parcel of the nature of the Arabs, and imparting instruction in the Oneness of God. The stronger the hold of a false doctrine on the hearts of a nation, the more vigorous and patient endeavours does it call for on the part of a reformer. The Apostle of Allah displayed a marvellously sympathetic and resolute heart in undertaking the correction of a nation which was passionately given to idolatry and superstition. His grim determination and untiring zeal for the extermination of the worship of fetishes called forth an equally violent and terrible opposition. Every tribe adored its own idol, and manifested vehement indignation in standing up for the vindication of its traditions. The whole of Arabia made common cause and rose in war against Islam, which stood for consummate obedience to Divine laws ingrained in human nature and codified in the Qur-án. The terribly hot opposition assumed the form of active persecutions, especially when the Arabian Prophet had been pursued into Medina. He had to experience, indeed, a very rough time of it. The Qur-án sketches the doleful picture which necessitated struggle on the defensive :—

“ Why should ye not fight in the path of Allah, and for the weak among men, women, and children who say, ‘ O, our Lord, bring us forth from this city whose inhabitants are oppressors ; give us a champion from Thy presence, a defender ! ’ ”

Invaded on all sides by the belligerents, he was constrained to take the field occasionally or to send out his men to meet aggressors. The chequered career of reverses and successes provided an excellent opportunity for manifesting the various phases of the character of the Prophet. No trying circumstances, no ordeal, no violent

opposition could keep him from working in the direction of the unity of Allah. When successful no recollection of atrocities inflicted on him and his companions was ever too strong for preventing him from meting out kindness and forgiveness to the vanquished foe. It is by dint of his noble character and genuine sympathy that he cherished for mankind, and mercy that he showed to the enemy, that people crowded to Islam. Compulsion engenders hypocrisy, and has nothing in common with sincerity. The followers of Muhammad have always signalised themselves for their devotion to Muhammad and Islam. This speaks for the charm that the doctrines possess, and refutes the baseless charge that Islam was spread at the point of the sword.

The following episode occurred in the seventh year of the Flight, when the concerted forces of the Jews and and convulsions. The treacherous treatment that was designed to extinguish the life of their Divine leader, and that brought about the sudden and tragic death of one of the choicest flowers of Islam, made the camp indignant and furious beyond bounds. The scene can better be imagined than described. The enraged and victorious hosts demanded instant retaliation.

Ordinary commanders are carried away by the tide of strong feelings of their men. Nay, they seek pretexts for committing violence and pillaging the fallen folk. But Muhammad was pre-eminent in enjoying freedom from such diplomatic craft. He had already granted them quarter, and would be true to his word even at the cost of heavy price. He sent for the conspirators and required them to state the entire plot. They were reluctant in disclosing the story and attempted in vain to throw Muhammad off the track. At last the culprit admitted her guilt. Now think of the present war and wanton violence that has been incessantly practised

THE MERCIFUL MUHAMMAD

on the slightest pretexts, and think of Muhammad, whose own life was threatened, who was victorious and in a position to inflict exemplary punishment on the miscreants, and who was pressed by his hosts to meet out exemplary punishment to the ungrateful foe. What should he do now? Could he not consult his convenience and his furious followers? Could he forgive without incurring the displeasure of his comrades, who were justified in vindicating vengeance for mean perfidy? Should he not avail himself of the opportunity that offered for compelling the people to embrace Islam? The Holy Prophet Muhammad was invincible to all such impulses. He was possessed of a remarkably strong but charitable character. He considered the question and forgave the offender. Even the hostile writers have had to record this memorable event, which is so eloquent of the idolatrous Arabs were defeated at Khaibar, and the town fell. Merciful and magnanimous as he was, Muhammad extended general forgiveness, and assured the disbelievers of the safety of their life and property. He sojourned there for three days, and before quitting the place for Medina he fell a prey to a conspiracy.

The mercy and kindness that the humiliated inhabitants of the fallen city met with at the hands of the Prophet was requited in a very cruel and cowardly manner. They conspired to kill him. They knew his virtues. He was very sociable, had no arrogance about him and readily reposed confidence even in the vanquished foe. They contrived to beseech him to accept a gift of roasted mutton. The Prophet would not disappoint them. They felt overjoyed, and readily set to work to give effect to their shameless scheme. A fanatic was selected for the discharge of the task. Zainab, who boasted descent from a well-known warlike family and whose uncle Marhab had suffered a very crushing defeat in the recent battle—Ali having cloven his skull with his heavy scimitar—

was agreed upon as the right instrument. The exasperated lady, in whose bosom fanaticism was rivalling with thirst for wreaking vengeance, used her craft in charging the roasted mutton with the deadliest poison, concentrating it mostly in the shoulder, which she came to know the Prophet liked the best. The plot was almost successful, and the Apostle was near falling a helpless victim to it. The viand was placed before him and his adherents. The Prophet partook a small quantity and then spat it out, instinctively as it were. But Bashir, who had been demonstrating wonderful feats of strength and prowess in the field of battle fell prostrate on the spot. A warrior, who was adamant against sword and spear, fell an easy prey to the guiles of a vile wretch. His death-struggle was unbearable; he expired in the midst of writhes various aspects of the noble heart of The Holy Prophet. Undoubtedly it argues an incredibly large patriarchal heart. To such irresistible and fascinating traits of the Apostle Islam owes its rapid spread and diffusion. The ignorant critic does not realise that this is a far sharper instrument than the sword to break the stiffness of disbelief.

Muhammad was not a man who would only theories and talk of "humanity" and "forgiveness". In his life one studies everything practised, and his precept invariably coupled with his personal example presents a personality which is gloriously ideal. The Qur-án is justified in depicting him as an exemplary character:—

"Verily a noble pattern had ye in Allah's Apostle, for all who hope in Allah and in the latter day and oft remember Allah."—The Holy Qur-án, 33 : 21.

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, is however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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